

# Calvinist Contact

An independent Christian weekly

November 25, 1988/44th year of publication/No. 2142

## Elderly immigrants listen eagerly to recorded Dutch church services

Robert VanderVennen

TORONTO — Jack Brouwer has found that his professional work as North American representative of Dutch national radio (*Radio Nederland*) has drawn him into a unique volunteer ministry to elderly Dutch immigrants. Since 1975 he and his wife Lenie have been providing, at cost, tapes of Dutch-language Christian Reformed church services recorded each week in Canada.

The need for this ministry was identified when the Brouwers were visiting the family of their former pastor, the Rev. Jacob Geuzebroek, and Mrs. Geuzebroek's father commented that he was no longer able to follow English worship services. They decided that Rev. Geuzebroek would write in the Dutch paper *De Wachter* to see if others had this problem, and if 25 or more responded, they would try to meet the need. There were 120 responses, and the Brouwers found themselves with a new, non-paid job.

Every week they get a fresh tape of a recent Dutch service from one of their sources. But the sources are getting thinner. At first it was easy — there was a Dutch service every week in Willowdale, sponsored by Toronto churches. That has been discontinued, so tapes of services need to come from a distance — St. Catharines or Drayton, Ontario, and until recently, New Westminster, B.C. To date, the Brouwers have a library of 584 master tapes, one for each week they have prepared tapes for subscribers to the service.

### Professional skills and equipment help

In his professionally-equipped studio in his Scarborough home, Jack listens to each tape as it comes in then edits out silences and unwanted sounds. He uses 60-minute tapes and sometimes fills out the hour on tape with Dutch music from his substantial music library.

See SOUND — p. 2.

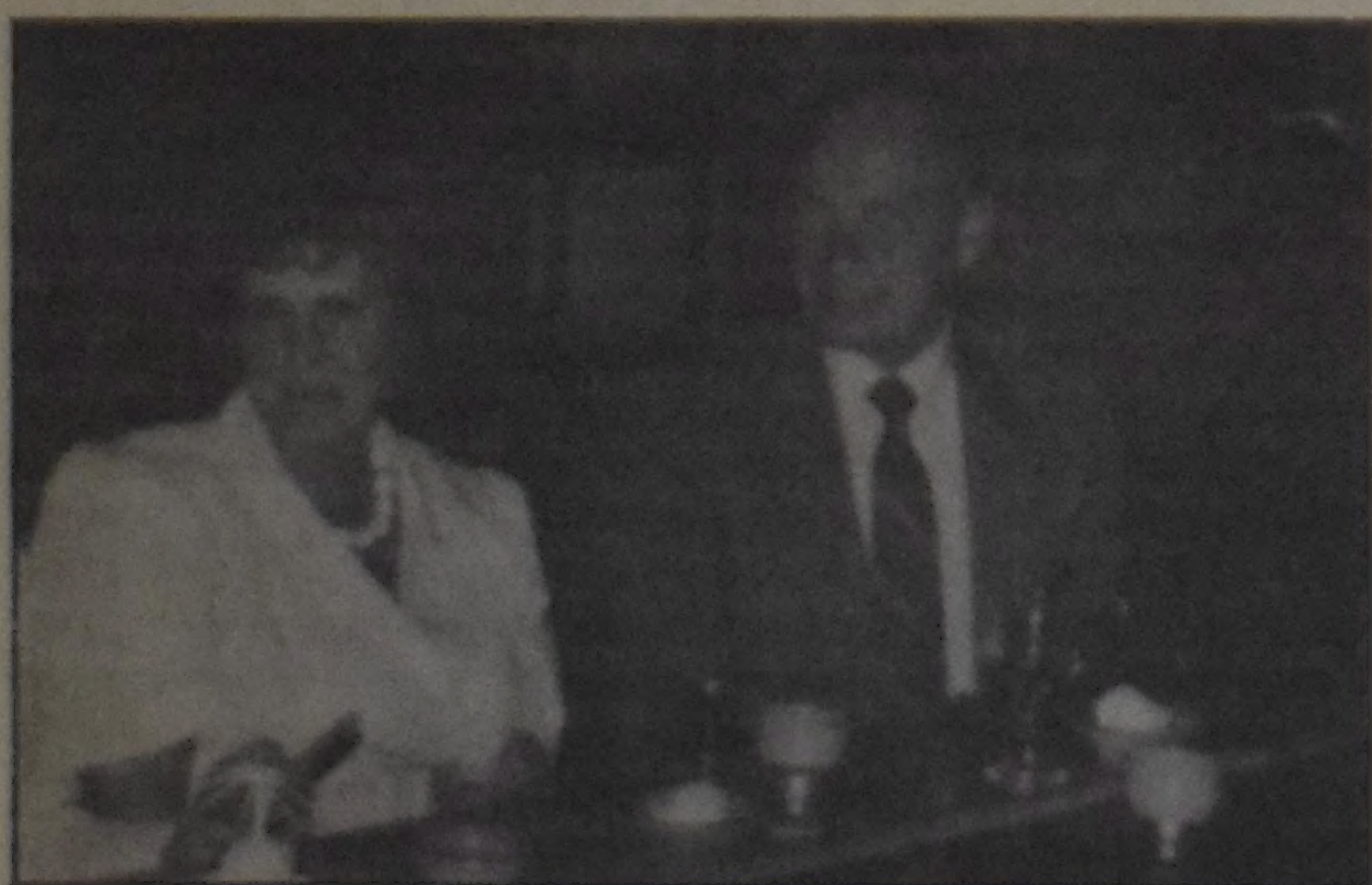


Photo: courtesy the Brouwers  
(left) Lenie Brouwer and (right) Jack Brouwer.

## Disaster response team heads for Nicaragua

Reinder J. Klein

EDMONTON — A group of five volunteers left for Nicaragua last Saturday to assist in rescue operations currently underway in this country's coastal region devastated by hurricane Joan. The five — four from Alberta and one from Ontario — were to join a similar team from Michigan in Miami

before being flown to their designated area.

Organized by the CRWRC in response to urgent requests for aid from CEPAD, the Evangelical Committee for Aid and Development, the teams consist of four carpenters and one nurse each, reflecting the pressing need of the disaster's survivors for lodging and medical care. The teams are expected to be in the field for the duration of one month.

Some 130,000 people, many of them injured, were left homeless by the estimated 130 mph winds of hurricane Joan and the accompanying raging floods. One village, the town of Rama, a

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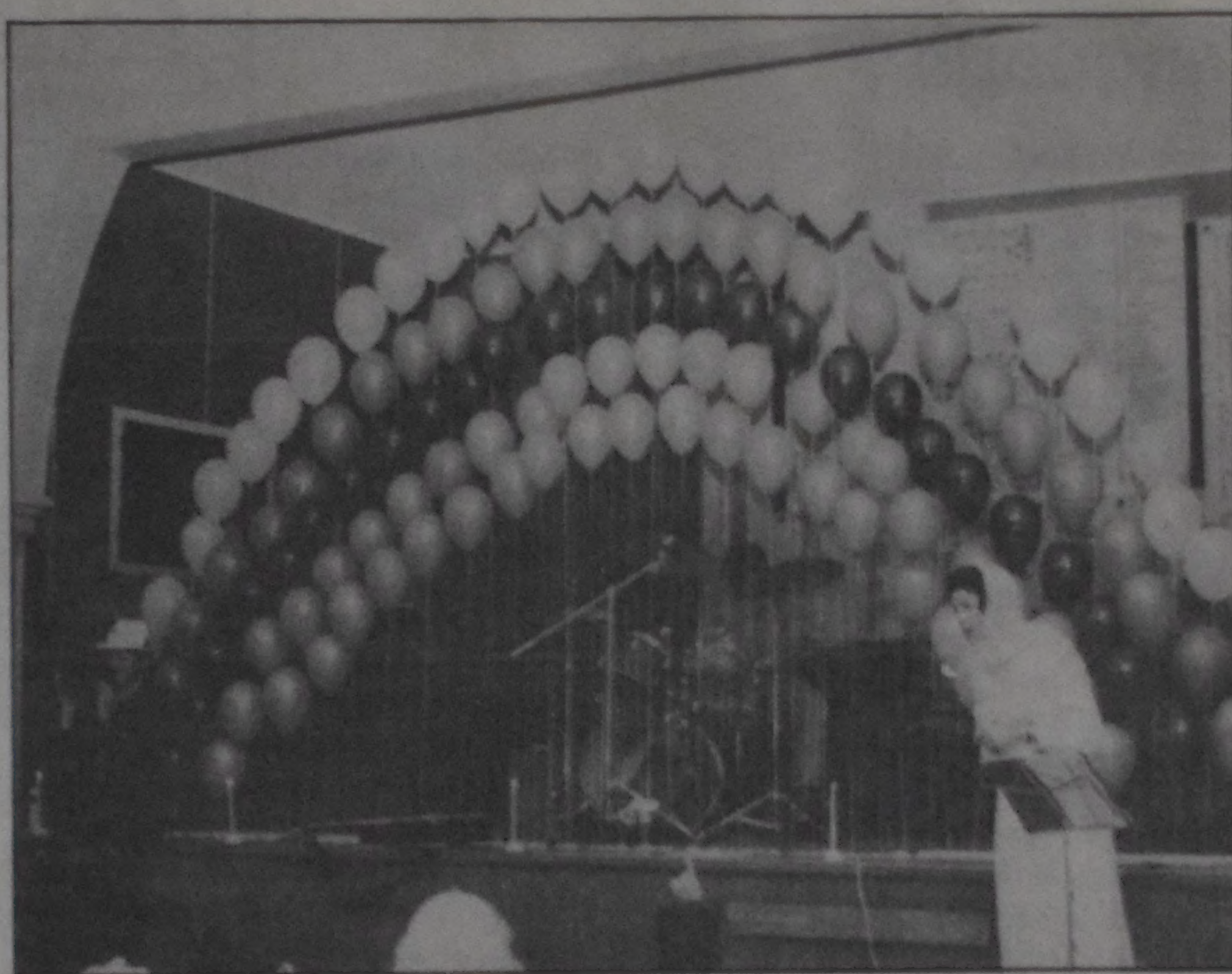


Photo: Bill Groot Nibbelink

Animals came from all over the area to view the helium rainbow which gave evidence to the Lord of Life, not the Halloween Spirit. Seen here is Jane Noordermeer leading the singing inside the ark.

## Halloween on board Noah's ark unforgettable

Ed Top

MT. BRYDGES, Ont. — Residents of this rural community are still scratching their heads over an episode at the Town Hall on October 31. The Calvinettes and the Cadets of the Christian Reformed Church offered an alternative to Halloween which few of them will forget.

With the help of their instructor, Arnold Zietsma and Don Terpstra, the young people of the Mt. Brydges CRC built an ark, or at least the flat surface of an ark (25 feet wide by 12 feet high), made out of plywood and cedar planks. This they propped up against the front of the Town Hall on the morning of October 31. The door of the ark was placed in front of the front door of the Community Hall, so that the entire front of the Hall was hidden by the enormous ark.

Mt. Brydges' residents should have known what was going on. Every household had received a pamphlet two weeks before explaining that all children dressed as animals were invited to the Halloween ark. (True to the biblical account, the ark puzzled most pedestrians.)

On the pamphlet the Cadets explained that traditionally Halloween gave the Lord of the Dead a special night. The residents were told that "this year we want to celebrate not by giving any credit or adherence to bad spirits and goblins, but rather, by focusing in on the promises of God given through Noah; a rainbow, not a spade; the Lord of Life, not the Lord of Death."

### Noah a good entertainer

At dusk the animals started to arrive.

community of about 10,000, has completely disappeared and may never be rebuilt.

Other hard-hit towns are Nuova Guinea and La Providencia, and the English-speaking coastal village of

See RESCUE — p. 2.

They were greeted by Noah and his wife, (John and Anne Fisher) at the foot of the gang-plank. After very formally introducing themselves to Noah, the animals scurried, slithered and slinked into the ark through the front door of the Town Hall.

Once in the "ark" the animals were told the story of Noah and the Ark. As well they were greeted by an enormous rainbow, made out of helium balloons (Audrey DeVoest had performed the arduous task of filling the balloons.) At the end of the evening, the animals took part of the rainbow home. The balloon gift was a reminder of God's promise.

During the evening the animals were kept at bay with music and story readings by Jane Bruinink, Bruce Gritter, Sharon Top, Bill Groot Nibbelink, John Zietsma and Jane Noordermeer. Games were organized by Pat Greenway, Dinie VanBrenk and Henry Wiersema. Melvin Zietsma acted the part of the "Mud Puddle" before bags of candy were distributed to the ever-hungry animals.

The ark grounded far too early for most animals as the door was forced open by Noah, who called it a night. It had been a fresh new approach to Halloween ... one to be remembered and talked about ... one to be repeated in upcoming years.

### In this issue:

City kids in the country — an answer to poor nurture? by Anne Hutten ..... pp. 10, 11  
An extraordinary exhibition of dinosaurs ..... p. 11  
How sweet is competition, really? by Reinder Klein ..... p. 12  
How important is perspective in education? asks John Van Dyk. p. 13

### Next week:

The December 2 Christmas Issue with excellent stories, poems and illustrations.

### Thinkbit

If you could kick the person most responsible for your troubles, you wouldn't be able to sit down for six months!

Source unknown



## Sound of worship in own language

... continued from page 1.

Then the edited master tape needs to be duplicated. At present, 82 copies are needed, one for each subscriber. That's quite a job in itself, even though Jack's high-speed tape copier helps. That work is done by Lenie with the volunteer help of Mary Eygenraam, who took the place of Ebbie Boneschansker a few years ago. With each tape goes a written outline of the church service.

Two tapes are mailed to subscribers every two weeks. Subscribers normally return the tapes after they have listened to them. The charge is \$3 for each pair of tapes, most of which goes to pay postage. People pay on account, and when their balance is low, Lenie encloses a note asking for another payment.

Many of the people who receive these tapes are very lonely and the sound of worship in their own language is a great comfort. The Brouwers receive many heart-warming letters, of which this one recently received from an elderly couple is typical: "We wish you could see how we enjoy listening to the tapes. We are both in our 80s. We always look forward to Sunday evenings when we listen to the tapes. The Dutch sermons, the singing of the Dutch hymns — we feel in our hearts they are so much part of us. We listen to the tapes more than once. It is so refreshing to be able to understand every word and not be disturbed by difficult foreign words."

### Writing to lonely listeners

Lenie carries on correspondence with some of the subscribers, especially

those who are lonely and just want to reach out. Some of the handwritten letters are a challenge to decipher. Some writers criticize the preaching. Sometimes a letter comes from a son or daughter saying that their parent has recently died but they were always glad to get the tapes. Occasionally the Brouwers are able to visit an out-of-town subscriber.

Many subscribers gather friends and neighbours to hear the tapes together, which helps to provide social contact. A person who lives alone may play a tape several times during the week just to hear a comforting sound in an otherwise quiet house. Some are mailed to people living in retirement homes — at Holland Christian Homes in Brampton, Ontario, 60 to 80 people hear the tapes together each week. A dozen churches subscribe to the service so their Dutch-speaking elderly, who may not be able to come to church any more, can hear Dutch as well as English services.

There has been a high of 160 subscribers and over the years there have been 380 people on the subscription list. Most subscribers live in Canada, some in the U.S., and tapes have been sent to Australia and the Netherlands, too.

Elderly immigrants have risked much and paid a good price for what their children and grandchildren now have. The Brouwers believe it is important that such immigrants be supported in meaningful ways in their old age. People who can benefit from this volunteer service may write them at 27 Alpaca Drive, Scarborough, Ontario, M1J 2Z8.

## Rescue efforts slow in Nicaragua

... continued from page 1.

Bluefields. The Canadian team will more than likely be active in or near one of these three communities.

Outlying areas are said to be in the worst imaginable shape. Power lines are down, food is in short supply, and clean drinking water is either very scarce or simply not available. Remnants of shattered houses are everywhere, the debris having been flung around by the howling winds or carried off by the unstoppable waters.

Effective movement of people and especially of urgently needed material and equipment is made extremely difficult by fallen trees, washed-out roads and thick layers of mud. Consequently, rescue efforts have been

frustratingly slow while living conditions for survivors and volunteer workers have become exceedingly harsh.

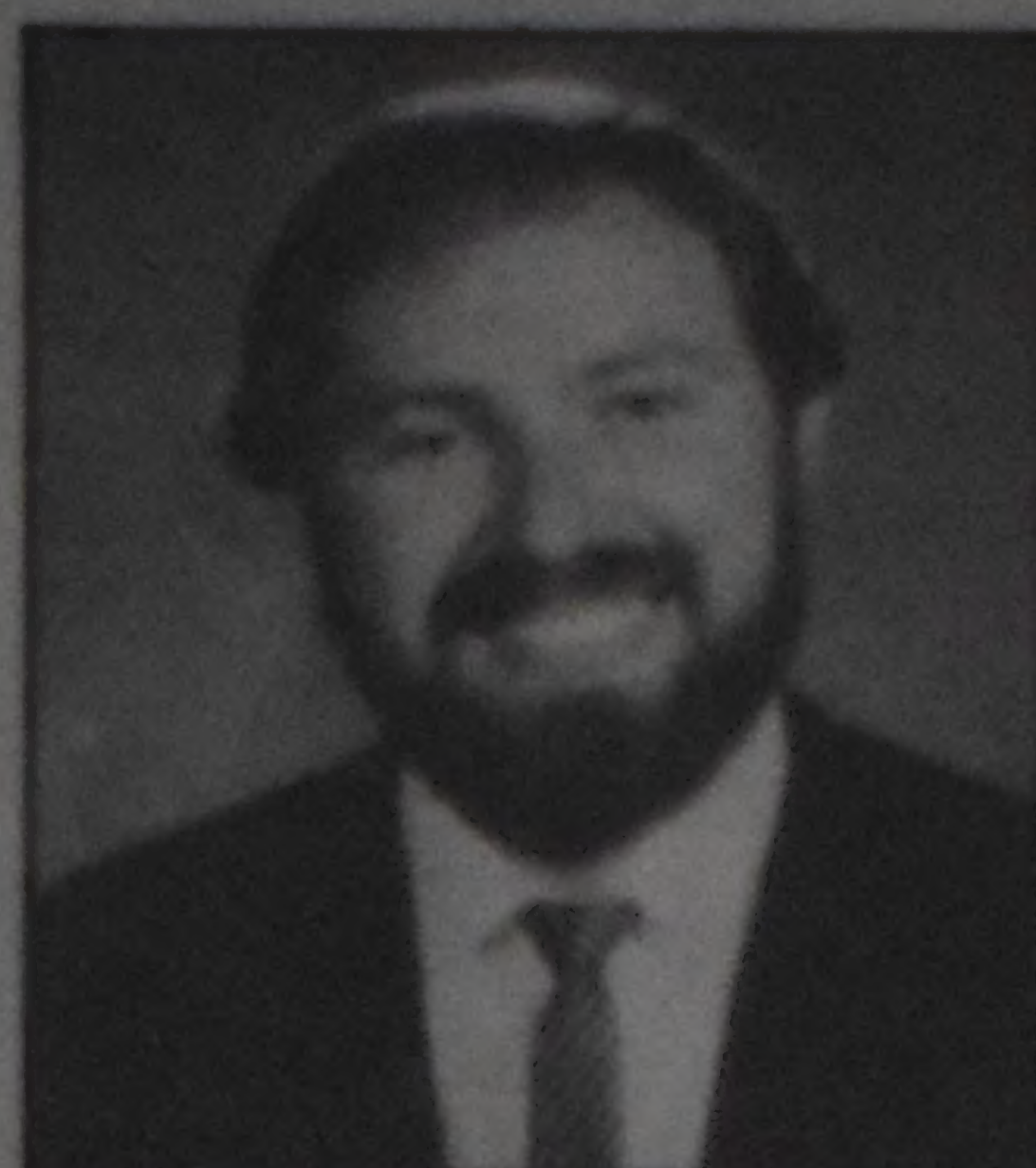
### Bring your own nails

Work teams have been urged to come equipped with chain saws so that fallen trees might be shaped into framing lumber needed to construct emergency housing. Corrugated tin sheets for roofing are in great demand, as are vitally important nails. (The four carpenters on the Canadian team have been asked to bring 100 lbs. of nails each.)

Volunteer workers have also been instructed to bring their own water containers, water purification tablets and shower curtains. Details concerning living quarters for the work

## BETWEEN THE LINES

Socio-political comment by Syd Hielema, Clarence Joldersma, Gus Polman.



### Pointing fingers: the sequel

Christianity bears a huge burden of guilt. — Lynn White

Christianity has been given the "burden of guilt" for many things over the centuries. Lynn White has added to this burden by blaming Christians for the environmental crisis we now face in North America and the Western world. The Christian ideas that humankind is made in the image of God and that we are supposed to have dominion over nature have caused, according to White, a disregard for nature. Nature is treated merely as an object to be used. This has caused Christians (and all people with a Christian heritage, i.e. Western society) to feel superior to nature and to mistreat it. Hence the environmental crisis.

Not everyone agrees with that assessment. Alan Herscovici, for example, in a book, *Second Nature*, gives a different picture of the Judeo-Christian attitude towards nature. Herscovici, showing a much deeper acquaintance with scripture than White, quotes from the Psalms, Leviticus, Deuteronomy, and Job to show that the Jewish attitude towards nature is one of stewardship, care, respect, and tenderness. And he goes on to say that, by and large, Christianity has inherited this attitude. Christianity has always had a feeling of compassion and respect for nature:

*Judaism ... encouraged respect for God's creation: man's needs would be satisfied only so long as nothing was wasted or needlessly destroyed. Christianity, while lacking a detailed code to regulate humans' treatment of animals, encouraged compassion and raised to the highest level the realization that life is founded on the suffering and sacrifice of others: Christ crucified. (p. 204)*

The real cause of the environmental crisis lies

elsewhere. Herscovici points to alienation from nature as the culprit.

By and large, I think Herscovici is right. Most people living in Canada do not come into much contact with the natural world.

Most of us have very little understanding about how our actions affect the environment. We may have a vague idea that almost everything pollutes and that almost everything is harmful to us and to the environment, but it takes painstaking research to show detailed relationships: smoking causes lung cancer, CFC's cause ozone destruction, sulfur dioxide causes acid rain. And there are always other experts who do not believe the direct links even after the studies are done. Most of us are not knowledgeable enough about how our activities, products or procedures affect the natural environment. We live in insulated environments and specialized systems. We do not have to worry about where our products come from or where our leftover wastes go. All we need to deal with is how to use what we have. The system takes care of the rest. In this way we are alienated from nature.

Laying the blame for the environmental problem on alienation from nature leads to further questions: Is such alienation necessary? Is it a bad but unavoidable part of living in a very complicated modern society? What has caused this alienation in our civilization and society rather than in others?

We need to answer these questions in order to get a more complete picture of the causes of our environmental problem. And answering these questions will also give us some hints at how we can help to overcome the environmental crisis.

*Clarence Joldersma teaches science at Smithville Christian High School, Smithville, Ont.*

## Support distribution of food parcels

Last December the committee, "Netherlands Bazaar," was able to distribute 390 food parcels. In addition, 68 underprivileged children were sent to camp this past summer. Again we ask for your help. If you know of any family of Dutch descent in Ontario in extremely difficult financial circumstances, we would appreciate hearing from you before November 28, 1988, in order that we may surprise them with a food parcel this Christmas. All names are kept in strict confidence. You can also help by preparing handicrafts for the next bazaar to be held on Saturday, October 21, 1989. Please join us in this worthwhile endeavour.

Forward all letters to Mrs. G. Spaans, "Netherlands Bazaar," 15 Pavillion Street, Unionville, ON L3R 1N8.

The following committee members can also be notified by phone: Wil Meulmeester: 221-5885; Bets Speelman: 742-1172; Ge Spaans: 477-1243.



# News

## Soil conservation threatened by Free Trade

GUELPH, Ont. (CFFO) — "The Canada-U.S. Free Trade Agreement will seriously set back efforts to reduce soil erosion and degradation in Ontario," the Executive Board of the Christian Farmers Federation of Ontario (CFFO) says in a statement.

"The free trade agreement's long-term goal is to reduce government intervention in the market place and move the economy, including agriculture, towards the free market," says Bill Jongejan, President of the Federation. "Soil stewardship and good earthkeeping require intervention in the market place."

That intervention must come from farm families themselves when they make personal financial sacrifices or from

government by subsidies or regulations, the CFFO Board says in a statement released after a joint meeting between their Executive Board and the Board of the Corn Producers. An earlier statement by the Corn Producers suggests that the province's farm environment is likely to improve.

"The Corn Producers are right when they point out that American agriculture is well ahead of Canada in the development and widespread use of techniques to improve soil structure and to reduce erosion, while still maintaining crop productivity," says Jongejan. "U.S. farmers can't collect government subsidies unless they practise conservation tillage and crop rotation."

"But this system of cross-compliance with farm subsidies is a massive intervention in the market place," Jongejan points out. "American farmers are ahead of us because of massive government intervention. Exactly the kind of intervention that the trade deal is supposed to phase out in the long term."

"The suggestion that the environment will improve ignores the foundation of the free trade agreement: we will move closer to the free market," says Jongejan.

### International discussions equally worrisome

The Federation statement has the same concern about the current international trade

discussions: "The U.S. position at GATT proposes the phasing out of agricultural subsidies without providing for any alternative intervention by which soil stewardship and good earthkeeping can be encouraged."

"When we check out the Canada-U.S. Free Trade Agreement for purely economic (short-term cash economy) value, we see both pluses and minuses for agriculture," says Elbert van Donkersgoed, CFFO's Research Director. "Some commodities benefit, while others will experience decline, a few sharply. Economically speaking those trade-offs leave us uncomfortable but we do not consider them unreasonable risks to take in view of the possible economic rewards."

"But we, as farm families,

value the people and resources of Canadian agriculture intrinsically just as much as economically," says van Donkersgoed. "Our foodland ecology is valuable in the long-term, far beyond the economic short-term cash economy."

"But our foodland ecology is already under severe stress from a primarily market driven agriculture," van Donkersgoed warns. "The trade deal provides no commitment and no means by which CFFO members, as conscientious entrepreneurs, or our governments can intervene to protect our foodland ecology."

"Farming is more than a business," van Donkersgoed says. "It is also a way of life and a way of caring for the environment. When we check out the deal for intrinsic value we find it severely lacking."

## Province and pastor settle differences

EDMONTON — The Honourable Jim Dinning, Minister of Education today announced an agreement with Pastor Larry Jones and the Calgary Western Baptist Academy which meets the requirements of Alberta's new School Act and regulations. In view of this undertaking, the Province has withdrawn its motion seeking a declaration that Pastor Jones and his Church were in contempt of Court.

Pastor Jones has assured the minister that he will provide on an annual basis all the information required by Section 22 of the School Act

and its regulations. This commitment will enable the ministry to determine whether or not students of the Academy are receiving a quality education.

I am satisfied that this agreement with Pastor Jones enables us to meet our obligation to the students of the school who are, and always have been our first priority," said Mr. Dinning. "In my view, Pastor Jones has met both the spirit and intent of the new law."

"I am encouraged that the new School Act is flexible enough for us to meet our academic obligations to

students while recognizing the integrity of Pastor Jones' church as well as the desire of his congregation to operate a private school."

After productive discussions with Pastor Jones and Mr. Gary Duthler, executive director of the Association of Independent Schools and Colleges in Alberta, the Minister requested that the Attorney General not pursue a motion that would seek to declare Pastor Jones and his Church in contempt of Court for refusing to pay a fine levied for failing to obey the Alberta School Act.

## Dutch church narrowly affirms REC membership

LUNTEREN, the Netherlands (REC) — After a full day of heated debate, the Reformed Churches of the Netherlands (GKN) narrowly accepted the advice of the delegates to the Reformed Ecumenical Synod (now REC), Harare, 1988, to remain members in the Reformed Ecumenical Council. Two motions put forward to withdraw and suspend membership were both defeated by the synod, and the delegates' advice was accepted by a vote of 37 out of 73 delegates.

A number of delegates in the GKN synod were incensed by what they called the mistreatment of the GKN in Harare. They also charged that the GKN delegation to Harare had not adequately defended the GKN, and in particular had not defended homosexuals in the church. The opponents of the REC within the GKN synod first proposed an outright withdrawal because of the shame to which the GKN had

been subjected. This proposal received only 17 votes. A second proposal to suspend membership and give the Deputies for Ecumenical Affairs the chance to evaluate membership critically received 32 votes.

The discussion of REC membership focused on the nature of the two GKN documents, *Homophilia* and *God With Us*. The synodical advisory committee, with the concurrence of the Harare delegate judged that the mistake of the REC was to turn *Homophilia*, which was pastoral advice, into an ethical statement. Similarly, the main stumbling block concerning the study document, *God With Us*, was the GKN synod's description of it as "confessionally responsible." Those who attacked the REC argued that the distinction between pastoral advice and ethical statement was not a meaningful one. But the Harare delegation members replied that because

*Homophilia* was pastoral advice, it was not binding on them as an ethical pronouncement of the church would be.

Prof. Klaas Runia, a member of the Harare delegation and of the REC executive, said he was surprised that a document such as *God With Us* was defended so strongly, as if all problems were crystal clear and needed no more thought. Likewise, Harare delegate E. Overeem, the current moderator of the GKN, said the delegation went to Harare to listen. The truth does not lie all on one side, he said. He challenged the synod delegates to self-examination about the clarity of their own decisions.

In the end, the decision meant that there would be no further examination of membership at this time, nor would there be any further pronouncements on homophilia or scripture at this time, and the former documents remain as they were.

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 Publisher: Stan de Jong  
 Assistant Editors: Marian Van Til, Robert VanderVennen  
 Regular Contributors: Paul de Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra  
 Accounting: Willy Suk-Kleer  
 Advertising: Suzanna Brasz  
 Circulation & Mailing: Grace Bowman  
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**An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.**

## Editorial

# Palestinian state deserves recognition

On November 15, the Palestinian Council, meeting in Algiers, proclaimed an independent Palestinian state, renouncing terrorism and indirectly recognizing the state of Israel. The PLO Council is a body that was democratically elected by Palestinians living throughout the world. It enjoys a support base of at least 90 per cent among the millions of displaced Palestinians. The good news is that the Palestinian state wants to have a democratic parliamentary system based on freedom of expression and multiple parties. The sad news is that this state representing an ancient people still does not have a homeland.

Yet, a homeland was what was promised by the United Nations Partition Resolution of 1948. The resolution called for the establishment of a Jewish state, an Arab state and Jerusalem as international territory. While Palestinians languished in camps for 20, 30, or even 40 years, the Israelis have for the past 20 years illegally occupied all of Jerusalem, the West Bank and the Gaza Strip, in violation of the very resolution that gave Israel the right to become a state with a homeland.

## A land without people?

The fact of their own homelessness still rankles could be more appropriate than the slogan, "A land without people." However, the population density in Palestine in 1948 was 75 people per square mile. Compare that to the present density of Canada, which is about 6.5 per square mile. How would Canadians react if, on the basis of this low density figure, China decided to locate a few hundred million of its population in Canada, which by Zionist standards is certainly a land without people.

Of course, northern Europeans coming to North America developed a similar attitude towards native Indians here. North America to them was a land without people. Instead of camps, North America invented reservations. After more than a hundred years we are still trying to settle the injustices committed against the original inhabitants. Aren't the Lubicon Indians looking for a homeland too?

## Needed: a strong promotional effort

Octogenarian Sami Hadawi, a Christian Palestinian living in Willowdale, Ont., has told *Calvinist Contact* that the proclamation of an independent state is rather late. According to him, it should have been done years ago. He is wondering how the new state will fare. The problem, he said, is that the new state will apply for membership in the United Nations, and the United States, as permanent member of the Security Council, has already indicated that it will veto such an application. Yet, being an independent state, the new government can no longer have observer status as PLO.

What is needed is a strong promotional campaign, Hadawi feels. He believes that Canada could play a very important role if it wanted to and were free enough. However, he has his doubts about present leaders Mulroney, Turner and Broadbent. To date, 15 countries have extended recognition to the new state, with Turkey and Egypt being the only ones who have formally recognized Israel. But more will follow, Hadawi assured us. Hadawi recalled with nostalgia the role Canada played years ago when it proposed a United Nations peace force and when Prime Minister Pearson suggested that this action should be followed up with actions that

addressed the problem of Palestinian refugees. His suggestions were ignored.

## Remembering his home

In his book *Bitter Harvest*, which chronicles the struggle between Arabs and Jews, Hadawi quotes the ancient Greek philosopher Euripides: "O country and home, / Never, never may I be without you, / Living the hopeless life .... / There is no sorrow above / The loss of a native land." He echoes that lament towards the end of his book when he writes: "I remember my home, its walls and fences, and the trees and shrubs I planted and tended with my own hands; and I enquire: Who are those people who live in my house? What right have they to be there?"

Are we, who are fellow believers of Sami Hadawi, sensitive enough to hear the cry of the oppressed? The Christian Reformed Church has accepted an important and relevant statement in its Commentary accompanying *Our World Belongs to God: A Contemporary Testimony*. It reads: "Under no circumstances may the special status of the Jews as people of the covenant be used as sanction for injustices within Israel or for acts of aggression beyond its borders. Like any other nation, Israel is subject to norms of justice. Violations of these norms cannot bring security or blessing."

Armed with this confessional statement, Reformed Christians should urge the Canadian government to affirm the need for a speedy resolution of the Palestinian problem. It would be so good if Canada were to take the initiative among Western nations by stretching out its hand of recognition to the Palestinian state created on November 15 this year. The Palestinian people have always been there, of course. But a new day may have come for them, if, and only if, the West seizes the opportunity to support them. A speedy recognition is important. Justice delayed is justice denied, and opportunity missed is opportunity gone.

BW

## Letter

### An editorial written with acid

Although I did appreciate the closing paragraph of your editorial of October 21 re: the CHP, I was disappointed with the rest of the article. I am afraid that a little acid of the acid test of which you spoke got into your pen.

As a member of the CHP I am well aware of some of its shortcomings, but I don't think that deserves your negative comments, especially during the election campaign. I would much prefer the attitude of Syrt Wolters a few months ago, when he compared the CHP to a premature baby, with some weaknesses. Nevertheless, we should give it the same care and nurture we give to such a child.

The CHP has brought many Christians together who give it their enthusiastic support. Even some non-Christians can appreciate and support a lot of the CHP policies — from personal

experience.

Why is it so often that our brothers and sisters in Christ are the most critical and suspicious, whereas a non-believer accepts us? Our local CHP candidate recently received a very cool reception at an evangelical ministerial. Afterwards he went to a (non-Christian) Chinese restaurant for a cup of coffee. After a brief introduction and some discussion of party policies, etc., the owner offered to put one of the CHP posters in the window and a stack of pamphlets on the counter. The Lord sometimes works in mysterious ways.

May we count on you too, Mr. Witvoet, to help nurture this premature baby, so that it may become a full-grown, mature adult, who will be able to lead this country from a Christian, biblical perspective.

John A. Jonker,  
 Redcliff, Alta.



## The courage to be imperfect

Rev. Ralph Heynen

Among the Indians there is a belief that only the gods are perfect. And if you buy an Indian rug that is authentic, you will find that there are some imperfections in it — the pattern doesn't match, or things are not just exactly perfect. That's what makes a rug like that authentic in the eyes of an Indian. They live with the belief that they must make intentional flaws in everything they create, including the pattern in their rugs. This is a solemn truth in their lives. Only the gods are perfect; we are all imperfect.

Now, there's something very wholesome about that Indian philosophy of life. None of us are really perfect. All of us make mistakes. Sometimes those mistakes pass by without notice — at other times they cause embarrassment and trouble.

I have a friend in the ministry who is a perfectionist. He wants everything to be just so. His sermons are all prepared so perfectly; every sentence is in place. The files he has are always kept neat, and if you look at his desk there is very rarely anything on it because he likes to keep everything immaculate. He's a perfectionist.

Now, that kind of thing can cause trouble. And it does make a lot of trouble for him. Because almost every Sunday evening after he has preached, he feels badly about some mistake that he made, or the word that came out the wrong way, or a sentence that didn't quite fit. He thinks about the fact that he slipped up on something in the order of worship. And it makes him feel miserable. He allows his mistake to spoil his day and sometimes even the next day.

### Don't insist on perfection

Now, this minister — like all of us — must realize that mistakes are going to happen. We may as well live with that fact. And a healthy attitude towards our mistakes and towards our children's mistakes is important. If parents constantly demand perfection from their children, those children will most likely turn out to be perfectionists for the rest of their lives.

I knew a young man whose mother was an English teacher. She insisted that the language that they spoke around the house had to be perfect English. She did this herself, and she demanded this of her children. Two of her boys stuttered rather badly, because they could never quite find the word that mother would approve of.

Parents who are constantly demanding perfection will lose communication with their children. I talked recently to parents who confessed that they had warned their 16-year-old daughter over and over again never to come home and tell them that she was pregnant. They told her that they wouldn't be able to live with that kind of a disgrace. In their strong attempts to keep their daughter from getting involved sexually and making a mistake these parents alienated the girl. She did become pregnant and came home rather brazenly and said: "Well, I'm pregnant and my boyfriend has been trying to arrange for an illegal abortion. That didn't work out, and I got scared; so, I thought I might as well come home and tell you what the situation is."

It's difficult for parents to face something like that, when they are confronted with this reality, but as adults — as people who are grown — they ought to learn to accept the fact that there are going to be failures within our children. We must not reject them just because they make a mistake. Parents make mistakes; children make mistakes. In our relationships with others, and in our spiritual life, God bestows his grace, just because of the fact that we're not perfect.

*Ralph Heynen is chaplain at Pine Rest Christian Hospital in Grand Rapids, Mich.*

## Letters

### Edmonton pastoral letter followed a letter of concern

Please permit me to make a few comments about a letter which you published under the heading "Resisting all change is not biblical." It should be understood that Edmonton CRC pastors and councils issued this letter after receiving a "letter of concern" (asking for leadership and a discussion of issues of concern) signed by many members of the various Edmonton area congregations. In most cases these people were either ignored or their concerns were not taken seriously. It was only after they called public meetings to discuss the crisis in the CRC that reaction came in the form of a so-called pastoral letter.

As one of the people active in the "concerned movement" I reject the charge that we resist all change. I would welcome a more dynamic CRC! What I do reject is the "new" hermeneutic (i.e. relativistic Bible interpretation), and what I deplore is the fact that our

ministers are not giving leadership but resort to such comments as, "Resist those who hurl mean rumors and accusations. Resist voices calling for schism." Surely, if you make a charge about mean rumors and accusations you should name chapter and verse. Is it really schismatic to call upon our elders and ministers to conform to a *Reformed* Bible interpretation and to remain true to their oath of office (Form of Subscription)?

My appeal to CRC ministers in Edmonton is this: Why don't you take our concerns seriously enough to consider at least the possibility that the "concerned" are in tune with the Word of God and that you are not, at least not in certain vital areas? That might open up a window of opportunity for fruitful discussion.

J.B. Ludwig,  
Edmonton, Alta.

### Book short-changes Dutch Canadians

Herman Ganzevoort's *A Bittersweet Land* fails to recognize and acknowledge the contribution the Dutch-Canadians have made to Canadian society and culture. Frankly, after reading this book I felt a little cheated, not just for myself, but for the Dutch-Canadian community as a whole.

For instance, why is there no mention of our contribution in education, agriculture, labour relations and politics. In addition to introducing the concept of parent-controlled schools, we also fought, successfully in some provinces, for legal recognition and funding for such schools. These schools have found increasingly more acceptance among non-Dutch Canadians, particularly in B.C.

Again in B.C., a very substantial flower industry which ships around the world, complete with a Dutch clock auction, is a testimony to our

contribution. As for the B.C. dairy industry, 75 per cent of dairies are owned by Dutch-Canadians. Why does Ganzevoort make no mention of these accomplishments?

The Christian Labour Association of Canada won a landmark court decision in 1963. Again, no mention of the significance of this or any of CLAC's other accomplishments.

As for politics, the Citizens for Public Justice certainly is leaving its mark. For instance, its drive for freedom of association has shaped and will continue to shape industrial relations. The B.C. legislature has no fewer than five elected members who are first-generation Dutch-Canadians.

I find it strange that Ganzevoort would omit so much which deserves recognition — it represents our best efforts.

Nick Loenen,  
Richmond, B.C.

### Disagreement need not bring disunity

When a man and woman, in their marriage, do not agree on certain issues, we don't advise them to split up. When friends have different views on life, it doesn't mean they will end their friendship. When Christian people have a contrast in approach to serving their Master, that is not a reason to break up or end their relation with each other.

Therefore it was so disappointing to read in your November 4 issue that two columnists used disagreement with one of your articles as a reason for resigning. I have no doubt at all that the two men you mentioned must have had very good

reasons to have had a totally different meaning [than that] expressed in the article concerned. Where, however, is the love that binds us together in all circumstances?

In this time of the year when we are reminded of the Reformation, we should not only remember what broke us apart but should continually be aware of what binds us together in believing in "one holy catholic church." We should remember and be thankful for what God has done.

Continued on page 6 ...

### Don't minimize destruction of property

When a plane is blown up and someone is killed I think it's unfortunate to use the word accident when describing that chain of events (November 4, 1988). If one is drunk, drives a car and kills someone, that is described by a number of terms, including "vehicular homicide" and "involuntary manslaughter." An act of terrorism shouldn't be sugarcoated with a word one might use to describe a dumped cup of coffee.

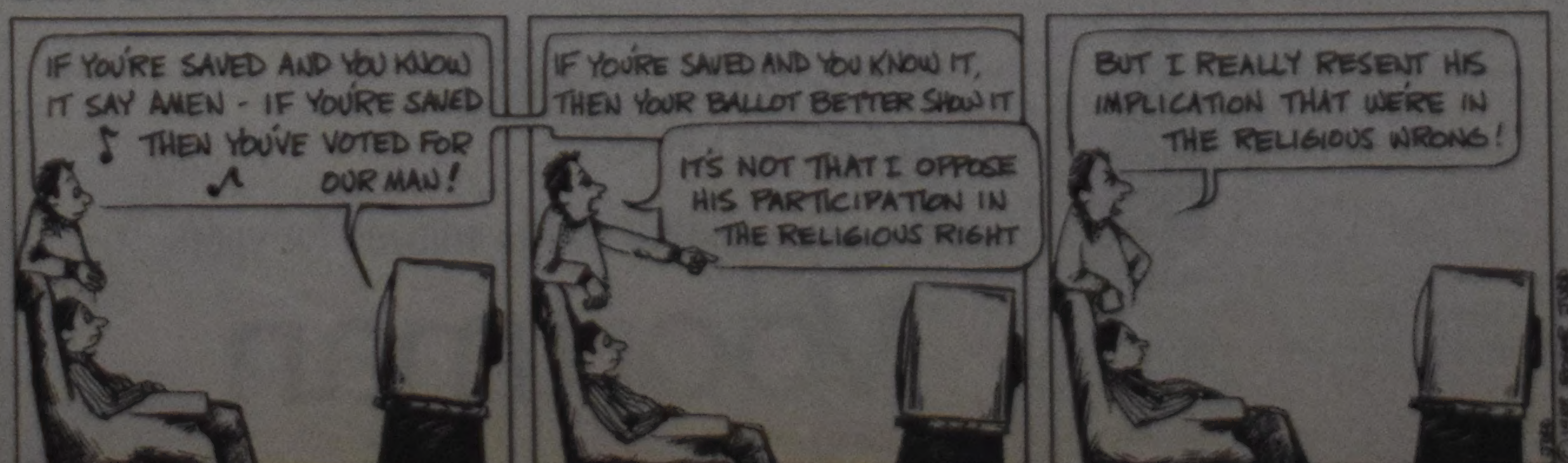
I also think it's unfortunate that the one person who was killed is dismissed so casually because, as your editorial says, "no one knows why one person had chosen to stay aboard." Maybe he'd done something foolish, such as hiding in a restroom. Maybe he was unaware that his temporary shelter was about to be destroyed. Maybe he had the strange notion that planes were designed for transportation and not as pawns in the game of terrorism.

I think it's dangerous when *Calvinist Contact* minimizes terrorism saying, "The two Palestinians had intended to

blow up a piece of equipment only." Are we to assume that it's okay to blow up airplanes (or should I say pieces of equipment) as long as there's no one aboard?

Phil de Haan,  
Grand Rapids, Michigan

### BEYOND BELIEF





# Letters

... continued from page 5.

Luther, Calvin and others are celebrated as reformers but in many ways they had their shortcomings too.

What have we made out of the Reformation? Do you know how many churches of the Reformation there are all over the world? Do we still see them all as brothers and sisters in our Lord Jesus Christ? Do we have contact with them as brothers and sisters ought to have? I think I sin in this very often, seeing only in what we differ and not what we have in common.

*Calvinist Contact* serves a group of people who have a lot in common but they also have quite different views on many an issue. In this paper we should not so often try to impose our way of thinking upon others and fight each other in public with words that can be hurting. We have too many things for which to be thankful. Let us demonstrate that to the people who occasionally read this paper and let us make them jealous. Let us show what Christian contact can be.

Chris Verstraete,  
Point Edward, Ont.

## Woman's column would challenge

I have come to appreciate the balanced, thought-provoking and compassionate reporting of *Calvinist Contact*. Thank you for your honesty and unwillingness to compromise, for avoiding labels — with the polarization and fear they bring — and for encouraging open dialogue within and beyond our Christian community.

I am very sorry to hear that two of your columnists do not feel the same way about C.C. May God work mightily through this paper to bring healing and unity within the Christian community.

I wonder if I might make a suggestion? I have long regretted the dearth of women's voices, especially within the Christian Reformed community. This lack of balance in our dialogues can only impoverish our communication with, and understanding of, each other.

I am glad that people like Marian Van Til, Alice Los and others are on the C.C. staff, but would it be possible to have a regular column, written by a woman, that discusses issues specific to women

as well as broader issues from a woman's perspective? Such a column would need to be challenging and thought-provoking, yet in a manner which would be sympathetic to both "feminist" and "traditional" (oh, those labels!) readers, in order to maintain open lines of communication.

This is only a tentative suggestion. I realize that there may be more pressing needs among C.C. readers which should have priority. Nevertheless, thank you for taking the time to read this letter. May God bless you and your work abundantly!

Heather Looy,  
Smithville, Ont.

## Sharpens language skills

Thanks for the two excellent Dutch articles by Okke Jager and Herman de Jong (Oct. 28). Herman de Jong understands and loves his fellow immigrants — with a wink. The "Verbeelding" article by Jager deserves a careful translation.

I immigrated from the Netherlands 10

years ago. I have much appreciated the Dutch section. It's one of the few things I still read in Dutch, keeping my Dutch language skills in shape.

Maybe some of the articles could focus on second and first generation readers who struggle to keep in touch with the Dutch language and culture. It's worth it.

Nandy Heule-Overduin,  
St. Thomas, Ont.

## Patriarchism makes feminism necessary

Dr. Al Wolters, in his guest editorial of Oct. 28, 1988, does the Church no service by lumping feminism in with the other isms that undermine the Christian Heritage of the West.

I dare say that without patriarchy in our church, feminism would not be necessary.

If Dr. Wolters had included patriarchy in his list, he would have served the whole church. As it is, I for one am angry and disappointed.

Johanna Peetoom,  
Willowdale, Ont.

ENJOY

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Norwich Delicatessen	Norwich
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Pop Shop	Sarnia
Kitchener Waterloo Dutch Shop	Kitchener
Schenk's Deli	Essex
Shink's Meat Market	Aylmer
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<b>CENTRAL ONTARIO</b>	
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Holland Store	Toronto
Niemeyer's Deli	Richmond Hill
Ed's Deli	Richmond Hill
Stouville Deli	Scarborough
Klein-Horvath Delicatessen	Brampton
Dick's Food	Guelph
Dutch Toko	Guelph
Taste of Europe	Acton
Holland Shop	
Moise Min-A-Mart	
(Holland Christian Homes)	
The Dutch Mill	Brampton
Old Country Deli	Mississauga
Dutch Store	Oakville
Ed's Deli	Milton
Dutch Shop	Burlington
Dutch Toko	Burlington
The Dutch Shop	Hamilton
Brown Barrel Deli & Gifts	Brantford
Link's Deli	Sheffield
Wenger	Dundas
Deika	Dunnville
Dutch Shop	Stoney Creek
IGA	Grimsby
IGA	Smithville
IGA	Beamsville
IGA	Vineland
IGA	Cayuga
Foodland	Hagersville
Westside Deli	Smithville
Hogert's Meat	Port Colborne
Andy's Meat	Cayuga
John Deli	Welland
Avondale #74	Fenwick
Ridderhoff	Fenwick
Barnard's Dutch Imports Inc.	St. Catharines
Stamford Delicatessen	St. Catharines
Stamford Delicatessen	Niagara Falls
M.B. Foods Ltd.	Virgil
Dutch Toko	Ancaster
DeWit Quality Meat & Deli	Mississauga
<b>EASTERN ONTARIO</b>	
East End Meat	Whitby
South Mill	Whitby
Whitby Bakery	Whitby
Toeringer's Deli	Oshawa
Dykstra's Deli	Bowmanville
Cobourg Meat Market	Cobourg
Brighton Deli	Brighton
Keene General Store	Keene
Heidi's Deli	Kingston
Golden Rooster Deli	Kingston
Trenton Spec Deli	Trenton
Quinty Deli	Trenton
Downtown Deli	Bellville
Dutch Groceries Importers	Ottawa
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Wooden Shoe	Renfrew
Boers Delicatessen	Brockville
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Co-op	St. Peter's
Dutch Canadian Shop	New Minas
Ryan's I.G.A.	Truro
<b>NEW BRUNSWICK</b>	
Holland Food Imports	Fredericton
<b>P.E.I.</b>	
Tony's Deli	Charlottetown
<b>MANITOBA</b>	
Dutch Meat Market	Winnipeg
Bake Oven	Winnipeg
<b>ALBERTA</b>	
Dutch Cash & Carry	Calgary
Elmwood Meats	Edmonton
Wooden Shoe	Lethbridge
Dutch Import	Rocky Mountain House
	Alberta
<b>BRITISH COLUMBIA</b>	
Dieter's Deli	Richmond
Hollandia Deli	Tsawwassen
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Funk's Shop Easy	Abbotsford
Valley Maid Bakery	Abbotsford
Anita's Deli	Chilliwack
Ed's Deli	Chilliwack
Stoelting's Deli	Aldergrove
Don Logan's Village Meats	Powell River



## For the time being...

Adrian Peetoom



"Harco, you're talking with Addie Peetoom."

These were my opening words after I heard his still familiar voice on the phone. Formerly close friends, we had not talked in more than 34 years. Not close friends at school so much, even though we attended parallel classes and graduated at the same time, but close in church, together in catechism and young people's society, the two of us did profession of faith that same Sunday in early 1952.

We each went our own way: he stayed in the Netherlands and I went to Canada. No letters or telephone calls. But he instantly knew who I was, and his voice filled up with inviting enthusiasm as we made arrangements to meet.

A few days later, Johanna and I drove past Joure (Hi! Bert Witvoet's childhood!) and over

the *Afsluitdijk* to Harco's office. We stood and smiled and sat. And talked and talked. And talked some more. I sketched for him what had happened to me, a boring story most of which I had heard before. His was a much more interesting tale.

He had taken over his father's business — maker and distributor of Washington cigars. In each of the last 10 years his business had lost 10 per cent of its revenue (in total, say from 10 million down to just under 4 million in that time). He once employed 200 people, and now about 15. Smoking was no longer in, and the name "Washington" almost unknown for cigars. I didn't raise the issue of smoking per se, but asked him how he managed to cope with a disappearing business. "Share everything with your staff and

do the right thing as long as you can," he said with an honest smile on his face.

### Common thoughts, common feelings

We touched on "church," memories of our common experiences, and the state of it today. Many former church friends had left church life, and none of his four children attended anymore. Harco still did, for (as he added quickly) "I can't do without a Sunday community," and his face bespoke a soul at peace.

He was on the board of the high school his youngest child attended. "Over the years I would hear about an innovative teacher, and I would get myself on the board to support such a professional," was the gist of his reasons for doing so.

Meeting Harco was a remarkable and moving experience. We discovered our thoughts about church were much alike, and those about education too (his "innovative" was the stuff on which my own career has been focused). Two boys who had grown up close together, now continents apart, could talk as

came to try and help and to try and broaden their minds."

Hewitt said she has received "hate mail" as a result of her stand. "I've had people telling me I was on my way to a 'very hot place' for making all these changes," she said.

Church leaders have ordered the nuns to come out and accept modernization, but they say they'll remain locked in the monastery kitchen until their situation is ruled on by the Vatican. The barricaded nuns recently received a supportive call from Mother Teresa.

## Five nuns barricade themselves against intrusion of world

MORRISTOWNSHIP, N.J. (EP) — Five Carmelite nuns in New Jersey may be dragged into the modern world, but they'll be kicking and screaming all the way. The nuns barricaded themselves in the Monastery of the Most Blessed Virgin Mary of Mount Carmel on Oct. 4 to protest the modernization of their order.

The protest was stirred by a new prioress, Mother Theresa Hewitt, who reportedly made them watch videotapes (such as *Babes in Toyland*) on colour TV, eat snacks, and brighten the lighting in the chapel. Hewitt also provided greater access to gourmet foods, magazines and newspapers,

and music. All of these modern amenities distract from the prayer-filled isolationist life favoured by nuns of the Carmelite Order.

"We are not rebels," insisted the nuns in a note. "We have been trying to be faithful to our vocations." A leader of the protest, Sister John, said, "All we want to do is remain in our home as conservative Carmelite nuns faithful to the Roman Catholic Church."

Hewitt said the issue is submission to authority, not modernization. "They simply would not accept me as someone to whom they owed obedience," Hewitt said. "I didn't come to punish them. I

## Court upholds religious use of hallucinogenic drugs

SALEM, Ore. (EP) — American Indian use of the hallucinogen peyote in religious ceremonies is protected by the First Amendment's "free exercise" of religion clause, the Oregon Supreme Court ruled last month.

The case involved two former county drug counsellors who were fired

because they used the drug during American Indian religious rites. Peyote is a cactus that produces mescaline, an illegal narcotic. Peyote has traditionally been used in American Indian religious observances, even though possession of peyote is a felony.

Attorney Suanne Lovendahl, who represented

the fired workers, praised the ruling, saying it "puts the Native American Church on equal footing with majority religions in this country."

The case was previously appealed to the U.S. Supreme Court, which sent it back to the state level for a definitive ruling on the use of peyote in religious ceremonies.

on FM frequencies to a range of about 30 miles. Its first area for planned use is the Middle East.

WHEATON, Ill. (Pulse) — World Radio Missionary Fellowship and Seaberg Communications Service have

developed an automated radio station in a suitcase, at the cost of less than \$5,000. The automated system broadcasts

## A friend after so many years

if they still inhabited the same cultural space.

On the way back I didn't say much for quite a while; then observed two things. "He and I would be close friends again soon if we lived within the right distance." And: "I'm jealous of him."

Johanna asked why. "Because his joy of life seems intact, even if his business, his church, and the schooling of his children have become major disappointments. I so often feel so raw and show it."

Then Johanna said, "Every time your struggles threaten to drag you down, think of how Harco would handle it." And some time later, long back in Canada, I asked her to embroider me a sign to hang over my word processor that simply said: "Harco." She promised me she would. It would be a smashing Christmas gift, I think.

*Adrian Peetoom is senior editor of Scholastic-FAB Publications Ltd. in Richmond Hill, Ont.*

## Cinema summaries

Marian Van Til



Photo: Graham Attwood

## Without a Clue

Rated Family

Stars Michael Caine, Ben Kingsley, Jeffrey Jones, Lysette Anthony, Paul Freeman

Directed by Thom Eberhardt

It had to happen sooner or later: there have been dozens of movies made about Sir Arthur Conan Doyle's immensely popular detective *extraordinaire*, Sherlock Holmes, and his faithful, unquestioning sidekick, Dr. Watson; but it was only a matter of time before someone would make a movie based on the premise that Dr. Watson was the real crime solver who set up the Holmes character as a front for his operation.

Such a movie, of course, would have to be a comedy, lest its makers risk the wrath of the millions of Holmes lovers (who tend to be a literate, well-informed lot).

In *Without a Clue*, is a crime-solving mastermind who created the fictional character, Sherlock Holmes, through which to present his detective knowledge to the world. He hires an actor to embody Holmes for the public. His creation, however, gets out of hand, upstaging him and causing him no end of trouble — not unlike Frankenstein, or, (for a more recent TV generation), Remington Steele.

Watson tries to "dispose of" Holmes (as Conan Doyle himself did) by not writing anymore stories about him, by firing the actor and by telling the public that he, Watson, has been the real crime solver. But they will have none of it, and Watson reluctantly uses Holmes on "just one more case" which unexpectedly changes the course of both their lives.

*Without a Clue* has some very funny moments. It's a delight to see an exceptional stage actor like Ben Kingsley do comedy. (He is best known to mass audiences for his movie role as Ghandi.) Kingsley can do more with his eyes than many actors can do with their whole bodies. Michael Caine as the less-than-bright, devil-may-care actor who becomes Holmes is a perfect counterpart to Kingsley's efficient, keen-witted Watson.

The film is not as funny as it could be, however. It contains too much slapstick and not enough real wit. It doesn't properly exploit the prodigious talents of Kingsley and Caine, nor all the comic potential of its upside down plot. This is a light-weight movie with almost enough class to appeal to serious Sherlock Holmes fans.

## Radio station in a suitcase!

WHEATON, Ill. (Pulse) — World Radio Missionary Fellowship and Seaberg Communications Service have

developed an automated radio station in a suitcase, at the cost of less than \$5,000. The automated system broadcasts

on FM frequencies to a range of about 30 miles. Its first area for planned use is the Middle East.



# Church

Marian Van Til, page editor

## Sharing of church building produces spiritual growth

Marian Van Til, from a report by Rita Klein-Geltink and Jannette Bos

CAMBRIDGE, Ont. — Something had to be done. Maranatha Christian Reformed Church on South Street had 125 families four years ago and was bursting at the seams. The three likely solutions were: build an addition to the existing church, divide the congregation in half by starting a second church, or build a new church on a lot the church already owned.

God, however, clearly had a surprise in the works that slowly became evident as the congregation prayed for guidance.

In June 1985, Maranatha's pastor, Ralph Koops, received a call from Ernest Kennedy, pastor of Forward Baptist. Some members of the two churches knew each other through mutual association with a local Christian school and Forward Baptist was just around the corner from Maranatha.

The Baptist church had also outgrown its building. On behalf of his church, Kennedy expressed interest in the empty lot that Maranatha owned. He also knew that the present

Baptist building could suit Maranatha's needs. So his proposal was: let's consider a swap. We'll buy your land; you buy our church.

Over a year's time, a deal was consummated, a buyer was found for the existing CRC (Gospel Baptist, which serves the city's Portuguese community) and plans were made to make the move.

### Hopeful apprehension

On Thanksgiving Day 1986, the Maranatha congregation thanked God for the 26 good years he had given them and said goodbye to their building on South Street. They prayed (with excitement and some not-quite-expressed caution? for their future. After all, they would spend the next year sharing their new building with its old tenants — until Forward Baptist's new building was ready.

Service times were juggled to accommodate both congregations. Mondays, Wednesdays and Fridays were set aside for the CRC folks; Tuesdays, Thursdays and Saturdays for the Baptists. Any changes to that could be cleared through the secretary, Ruth Lewis. She and the caretaker, Ed Elliot, were the most



Maranatha CRC, Cambridge, Ont.

inconvenienced by the arrangement, say CRC members, but they never complained.

The CRC adopted the Baptists' "no smoking" policy, one which continues though the Baptists have left.

The congregations were free to explore each other's hymnals and they held occasional joint services, including the two Christmas Days they spent together.

In January of this year, the Forward Baptist congregation moved to its new home and Maranatha was left to adjust to

having the big building all to itself. (In addition to a sanctuary that seats at least 650, the church has a gym, 21 meeting rooms, a huge kitchen, an air conditioned office suite, a spacious library, three nursery rooms with washroom facilities, and a separate chapel.)

### Spiritual and physical growth

In March, the two congregations joined each other once more, this time at the new Baptist church, for a "service of appreciation."

(Gospel Baptist was invited too.)

A month later, as Maranatha celebrated its 30th anniversary, it reflected once again on its blessings, not the least of which is an awakened appreciation for other brothers and sisters in Christ.

"We have grown from our association with our Baptist brothers and sisters," say Maranatha members Rita Klein-Geltink and Jannette Bos. "Perhaps some of their emphasis on outreach has rubbed off on us." Maranatha has started Men's Life and Coffee Break ministries, they note, and its Friendship Club (for the mentally handicapped) has grown to 20 people.

"We hope to be able to use our facilities for conferences and conventions," explain Klein-Geltink and Bos. "We've rented our chapel to the Pentecostal Assembly, and who knows what we might learn from them!" They note with the optimism of faith: "That church at the top of the hill on Elgin Street is now a Christian Reformed Church, and it is our prayer that we may be a real light to the world and 'Give glory to our Father who is in heaven.'"

## Soviet magazine to publish New Testament

MOSCOW, U.S.S.R. (EP) — In an attempt to meet a demand for once banned literature, the Soviet magazine *V Mire Knig* (The World of Books) is considering printing the New Testament in its publication. The move may also possibly increase the magazine's circulation.

During a recent visit to Israel, Soviet scholar Sergei Averintsev, a member of the U.S.S.R. Academy of Sciences, said he was asked by the magazine to write footnotes to accompany the New Testament, reports News Network International.

*V Mire Knig's* circulation as a trade journal is only 40,000, a relatively low number in

comparison to the total Soviet population of some 285 million.

There have been recent opposition articles published in Soviet magazines that have increased the circulations of their respective publications, including a discussion on the opposition to Stalinism in *Ogonek* magazine, and articles by previously prohibited authors in *Novyi Mir* magazine.

In a recent article published by *Ogonek*, Soviet academics called for the publication of the Bible in the Soviet Union, arguing that atheistic education cannot be complete without some knowledge of opposing beliefs.

## Evangelicals have ignored art, are improving

WILLOWDALE, Ont. (EFC) — Canadian evangelicals too often regard dancing, literature, the visual arts and some forms of music as "off limits" for Christians, contends Calvin Seerveld in an article in the November/December issue of *Faith Today* magazine.

"Whenever Christians absent themselves from artistry and leadership in the arts, art goes to hell," maintains Seerveld, who teaches philosophical aesthetics at the Institute for Christian Studies in Toronto.

"Art has not been high on the Canadian evangelical agenda," agrees managing

editor, Audrey Dorsch, who writes the cover story, "Art, Artists and the Canadian Church." Dorsch adds that some Canadian Christians are, nevertheless, "active and excelling in the field."

Her article contains comments from a number of those artists, including playwright Rex Deverell, who contends that there is a

resurgence of interest in art, especially among younger Christians.

*Faith Today* is published bi-monthly by the Evangelical Fellowship of Canada, whose membership includes 26 evangelical denominations, many parachurch agencies and individual Christians. There are an estimated 2.5 million evangelicals in Canada.

## Black Christian "summit" in Atlanta

ATLANTA, Georgia (REC) — The need for Christians to address the problems of blacks in the U.S. was the reason given for a black Christian "summit meeting" in Atlanta last summer. At the event, titled "Atlanta 88 Congress on Evangelizing Black America," black leaders focused on the needs of the black communities in America, the need to take the lead in tackling drugs, teenage pregnancies and other

problems.

About 1,000 black leaders from around the U.S. gathered to exchange ideas and share resources. This was important, the leaders suggested, because the black community did not have the means of mass communications found in the white communities. Participants also spent a day in street evangelism in Atlanta.

This separate meeting for black mission strategy was in

part in reaction to white failures. About three years ago, black clergy attended a U.S. convocation on "Evangelizing Ethnic America" sponsored by the Lausanne Committee on World Evangelization. They found, however, that the whites were ignoring black Americans. They proceeded with their own plans to sensitize the black communities to evangelism rather than waiting for their white brothers and sisters to change their minds.

The Lausanne Committee has since apologized to the blacks for ignoring them and pleaded for 40 American blacks to go to Lausanne II in Manila next year.

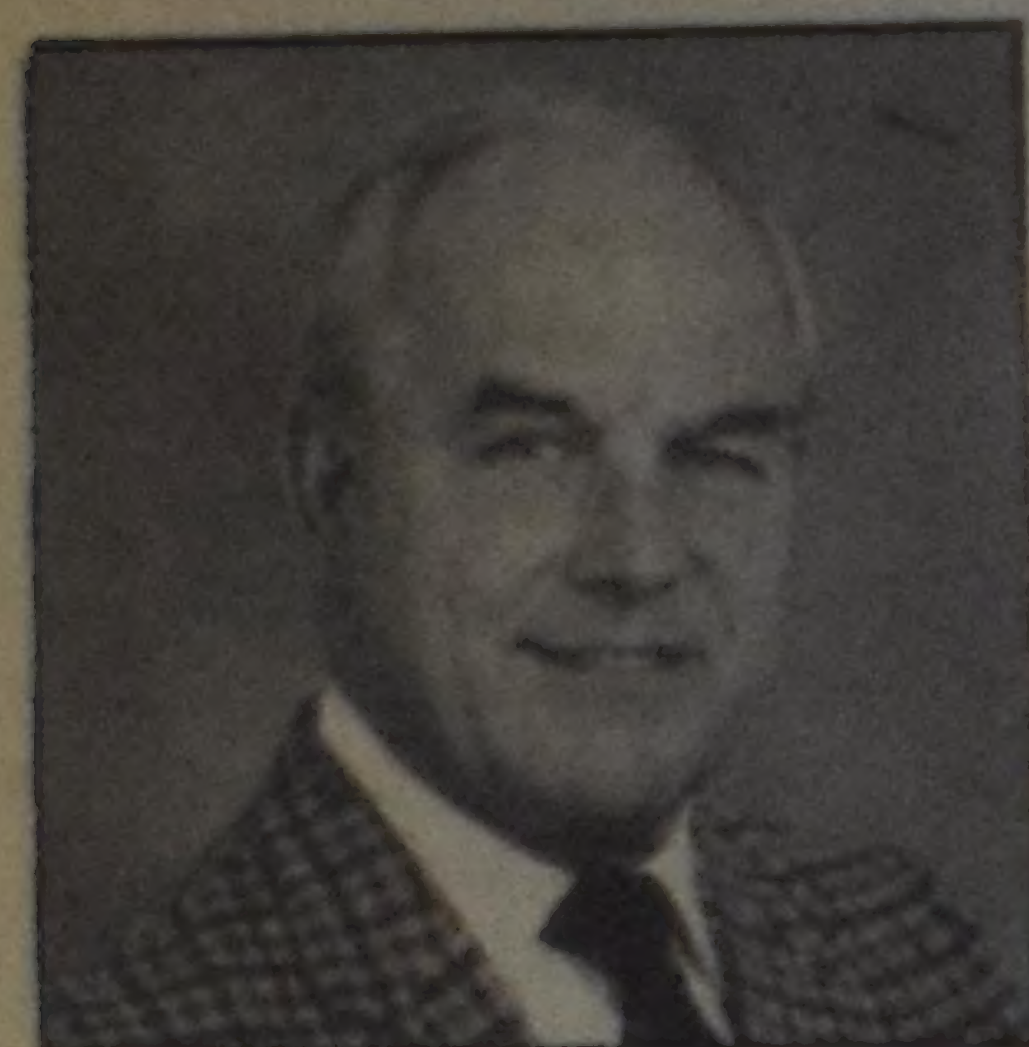


Photo: Mattbyn Mann

**Church celebrates 40th:** On Oct. 15-16, members and friends of Immanuel Christian Reformed Church, Brampton, Ont., spent a Saturday and Sunday celebrating the church's 40th anniversary with a reunion, speeches, song, history lessons, wit, wisdom and a home-made feast.

Former pastors Peter Jonker, Jake Kuipers and Morris Greidanus, participated. Greidanus led a Sunday service which continued the celebratory theme and, based on parts of 1 Tim. 3 and 4, encouraged the congregation to be "housekeepers of the mystery."





## Canadian Church Scene

Jacob Kuntz

### Holy and unholy disturbers

"If we are to better the future, we must disturb the present," said Catherine Booth, leader of the Salvation Army, in *War Cry*, Oct. 15, 1988. In every age we need people who dare to disturb the status quo, who dare to question habits and customs, traditions and methods, in order to bring healing and restoration. "Holy disturbers" are needed. But not all disturbers are holy.

One of the tragedies of contemporary life is that there are people who are quick to use their carefully cultivated critical spirit but whose lives do little to advance the cause of goodness. The only scars such people bear are the self-inflicted wounds of their own ego-building. Such self-styled prophets should be seen for what they are: pompous, self-indulgent parasites who feed off the body they are trying to discredit and destroy.

The best example of a holy disturber is Jesus Christ — the God who lived among us. When He spoke the truth — always in love — the proud and crooked of his day could not bear it, so they had him murdered. Why did Christ speak as He did and do what He did? A holy and righteous God could do no other; He could not deny His nature. Even a cursory reading of the Gospels reveals that Christ's life was saturated with prayer. He took time to talk to his Father; He knew what He was doing because He was in touch with the One who knows all.

Those today who are called to the prophetic tradition and who are, in the eyes of many, "holy disturbers," must speak from time spent with the Lord. That is their only basis for credibility. Otherwise, they join the multitude of windbags who fill the air with their empty shoutings.

Those who say they speak for the Lord must ask themselves, "Where are my scars?"

### Compassion for AIDS patients

"It is better to light a candle than to curse the darkness," The truth of that word must have been in the mind of Dr. John Redekop who, in the *Mennonite Brethren Herald* of September 30, came to his constituency with the proposal to establish, in Winnipeg, a hospice for dying AIDS patients in Canada. We quote the following passages:

The widely despised and rejected "lepers" of today have few places where they can die with acceptance and dignity. The situation will worsen, numbers will mount quickly, costs will soar, and angry taxpayers will likely produce a vindictive backlash.

We must be different. We have been called to express compassion, to both the evildoers who brought the plague upon themselves and the innocent infants and others who acquired the death sentence through no fault of their own.

I suggest that Canada's 100,000 Mennonite and Brethren in Christ church members be challenged to donate an average of \$5 each. Some would doubtless give much more. Perhaps some government money would be available, but let's undertake this deed of mercy on our own. One dollar per member per year should meet most, if not all, of the operating costs.

Let us seriously consider establishing such a ministry of compassion. We have the resources; we have the personnel (active and retired); we have the energizing conviction. I believe that we have the vision.

I'm confident that we would be surprised at how quickly and selflessly people would rise to the challenge. Let us once again be on the cutting edge. A harsh and hardened world needs to see such Christian compassion in action.

### Mulroney and money

In an unusually critical guest-editorial in *Christian Week*, Sept. 13, Alvan Gamble describes what he sees as Mulroney's irresponsible fiscal management. He refers to Quebec's Maurice Duplessis "who hung on to the end of his bitter political life by flagrant use of the tax purse." From that editorial we quote the following lines:

Ever noticed how prone Christians are to say Jesus is Lord, then rush out afterward to worship "the golden calf" — known today as money? Many today welcome the deluge of cash falling over Canada's landscape from government coffers — a time tested election strategy. Since Confederation, Canadian governments have distributed public money for various locally pleasing works, to buy vote favours and reward friends. Such gifts come mostly before elections. The Mulroney

## Needed: tolerance, compassion, generosity, stewardship and a sense of humour

government's open floodgate just reflects its leader's tendency to excess.

The political fact of life is that while both politicians and voters do as if concerned about future generations, the future has little to do with what we order today. We all know today's spending money comes from tomorrow's mortgaging market. So lavish new commitments are racked up against the people paying tomorrow's tax bills.

That is what prompted Toronto *Globe and Mail* columnist Jeffrey Simpson's pity for the next government finance minister, when he "tries to repair the damage done by the Mulroney government's final year in office."

But in the meantime we — meaning people known as Christians — will snap up whatever bucks flow around us today, eager as any others to grab a share of the largesse. Our kids' ten dollar bills may buy no more than today's dime, but we have bucks for our needs today! We can trust God to work out that problem for them.

And our politicians have what their game is all about — power. Shed any stars about ideals and ideology. It's been shown clearly that a politician's true business is to get and to keep power for the party. Exactly as the business of Eaton's and Sears is to get and keep customers. Power is the name of a party's game. But is it morally right, even if everybody wins? Or do they?

### The environment

Hugh McLellan, in the *United Church Observer*, Sept. 1988, is afraid that in the present election campaign, environmental issues will have to make room for a myriad of other issues. It worries him to no end that we do not pay more attention to the damage we have inflicted on "God's good earth," and he thinks especially of the new generation, our children, that will have to live here.

But are we prepared to leave a reasonably safe and healthy planet for our children? It seems not. And, for Christians this is probably a sin for which the Creator would be hard-pressed to forgive. God created this earth and all the universe and saw that it was good. Today it's a mess.

Are the profit-makers, the power brokers, the incessant consumers prepared to make

the necessary sacrifices and trade-offs to save the atmosphere? Are they prepared to enforce tough measures against pollutants and polluters?

Neither the rich nor the politicians devoted to unlimited economic growth can escape the danger. Nor can their children and future generations.

While we tear ourselves apart over political and economic issues; while we talk free trade; while we plan one resource-based mega-project after the next, who guards the Earth? Maybe the churches should start since we believe this world was created by God for a purpose.

Maybe we should recall an old slogan and push the polluters and those who benefit from it to "live simply, that others may simply live." It applies to God's world.

### Diefenbaker

An interesting story about Diefenbaker was told by Peter Trueman (who writes a column "National Comment" in *The Catholic Register*) in the Oct. 15 issue:

John Diefenbaker was never one of my heroes, but during the 1965 campaign he gave me one of the most fascinating afternoons I have ever spent with a politician.

We were laid up in Saskatoon with the Tory leader over Sunday and of course nothing was scheduled. Tom

Leach, of CBC Radio, suggested that a group of us rent an airport limousine and ask Mr. Diefenbaker if he would take us out to the site of the old family homestead on the open prairie.

Mr. Diefenbaker was happy to oblige, and I will never forget the drive that followed. I can still smell the dust and hear the sounds of the Chief's sonorous voice recounting anecdotes and social history.

He told us about the buffalo bones that still littered the prairie when the family broke sod about the turn of the century near Saskatoon, and of seeing Gabriel Dumont riding the trail past the Diefenbaker's front door.

But despite the Chief's gift with words, nothing he said educated us quite as sharply as the sight of the homestead itself, a crude L-shaped shack, tiny and primitive by modern standards, which the future prime-minister and his brother, Elmer, had helped their father build.

I can't imagine a campaign manager allowing a party leader to sneak off with a bunch of reporters to give them a history lesson like that during a spare moment in the fall of 1988. I can't imagine a party leader capable of that kind of spellbinding. If I could, perhaps I'd hear the firebells once again.

*Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.*

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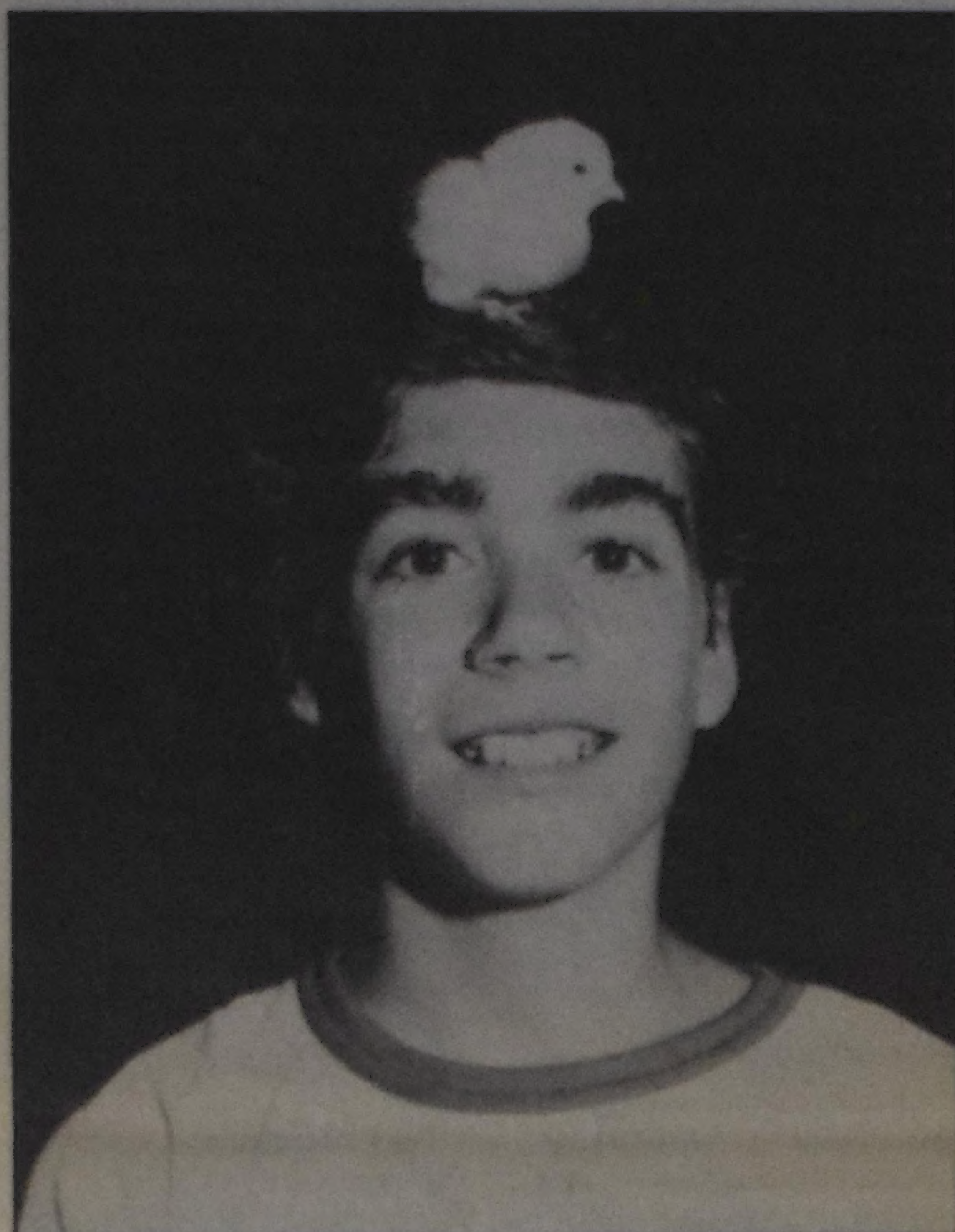


## Features

## Kids in the country

Anne Hutten

The Rev. John van Donk, who ran the Halifax North End Mission until recently, set up a program to send city kids to Maritime farm families for a couple of weeks during the summer. Twenty youngsters were given the opportunity to learn where their food comes from, while spending time with a Christian family. Among the hosts were Bill and Anne Hutten of Lakeville, Nova Scotia. Three sons still living at home helped keep Bruce and Miguel, both 13, occupied during their visit. Anne jotted down some of her thoughts on the "city boys" and on the program.



Bruce meets a baby chick. Most kids in the program had never seen crops harvested, and few knew anything about farm animals. Cows are milked by pulling teats, aren't they?

was near tears. "I want to go home. I just don't like this place!" A private talk with him indicated that it wasn't just the teasing from the other two; he's homesick. So I'll run him back to the city this afternoon, where he can spend the rest of the summer watching TV, eating, and visiting his grandpa in a senior citizens home. His mother works, and there's no father.

There are few rules under this Kids in the Country program, and I see no point in forcing him to stay. Even the exact goals are more or less up in the air. Van Donk suggested that "they will know we are Christians by our love." How to transmit that is a challenge, all right. All three boys are nominal Catholics, crossing themselves when we pray before meals, and Miguel has already said "Grace" once, in his own words.

**Thursday, midnight:**

With Adam gone, the other two are so much easier to deal with, as if he brought out the worst in them. Ted took them along for milking and chores all morning. After lunch, they wanted a waterfight to cool off, so I showed them where the garden hose was. Miguel got two bucketsful down my back, and since it was so scorching hot, I picked raspberries with water still dripping from my shorts.

The boys are intrigued by all the jam I make, and helped pick berries when I promised them a jar of the stuff. They also helped pick sour cherries for the freezer. Miguel had never in his life picked any food crop.

Supper was hot dogs on the Fundy Shore. We discussed the difference between a bonfire and campfire, but broke up when Bruce, match in hand, coolly observed that "it's not a campfire until you light it." Miguel left early with Paul and Ted to pick beans. Bruce and I climbed a cliff and had another waterfight by throwing rocks in the brook that runs into the Bay here. "Miguel missed all the fun!" he said as we drove home.

They both helped pit cherries until they discovered serious cuts in their hands which stung "just awful." I told them our boys used to watch the stars while sleeping on the lawn, no tent. "Oh, can we?" So they're in sleeping bags under the stars, the wind whistling, forecast calling for a thunderstorm overnight. The door's unlocked.

**Friday night:**

The boys and I picked 60 pounds of cherries for the farmers market tomorrow. Then to Oaklawn Farms, which has zebras and camels and Booboo the monkey, and every sort of wild creature. Paul took

them to a movie after that, and they had better keep quiet now on the lawn, as I need to get up at four for the market.

**Saturday, late:**

So far so good. We are getting to like the boys. I find Bruce easier to deal with, while Ted and Miguel really hit it off. They love going with him, whether milking cows or driving around in his little red pickup. Last night they each beheaded a chicken to see if they run around with their heads cut off. So we have chicken soup and roast chicken this weekend. They are certainly bloodthirsty enough, and would kill anything in sight if I let them. Too much TV maybe?

On the plus side, they spend peaceful times at the pond, just watching the frogs. They seem to believe me when I say frogs and bats are beneficial; so far they aren't killing those. Bruce "fell" in the duck pond twice today, filling my rubber boots and coming up with green slime all over. They plan to take home not only fresh vegetables but our "home-laid" eggs, jams, pickles, and the spring water that comes from our gravity-fed system off the North Mountain.

**Sunday:**

Due to the oppressive heat, we took the boys to an outdoor church service today, under tall, stately hemlock trees. They were bored out of their tree. "This doesn't seem like church at all!" Miguel is so obviously a child of the absent-parent generation. He tries to manipulate by being cute, but also defies almost everything we tell him.

I took them swimming and he refused to go in until I made him. Then he refused to come out when we were leaving. Ted does well with him; took him "cruisin'" when Bruce and I fell asleep after supper. Despite the hassle, I think the boys are learning a lot about farming, about (relatively) normal family life, and about keeping busy without television. At home, they get forty channels, including porn, with little or no supervision.



Bruce (l) and Miguel considered a handful of fresh raspberries every day a real treat.

**Monday:**

Best of all, the boys like being with Ted. We listen to him: "If you help me pick beans, I'll let one of you drive the little tractor down to the garden, and the other one can drive it back home." And later, "Miguel, you do that once more and I'll bat you one!" He certainly motivates them to help, even though they don't accomplish great things in the garden. I cut Paul's hair tonight, and Miguel surprised me by asking me to cut his too.

**Wednesday:**

At thirteen, our boys were still children, largely playing their way through the summer despite a few chores. They absorbed the facts of life along with breakfast cereal, but gave sex little thought. Bruce and Miguel are not so innocent. Miguel claims, believably, that he's already been in a massage parlour after his friends dared him. It's possible; he appears to have access to whatever money he wants. No father, and his mother works, particularly evenings.

Both boys use some pretty graphic language at times. What potential is there for them? They could be into drugs, promiscuity, and general delinquency within a year, if no one takes a serious interest in them. What good will a mere two weeks with us do? Could Ted maintain a Big Brother relationship with Miguel? Shall we keep inviting them for occasional weekends? Can any sporadic outside influence compensate for a lack of consistent parenting?

**Thursday:**

At five this morning, the boys voluntarily got up and pulled weeds till breakfast time, and again till the heat forced them to stop before eleven. Bruce and I are getting a ride in a Piper Cherokee tonight; Miguel is copping out, scared of planes. He's going for a drive with Ted instead. Altogether, they're enjoying farm life more than I had expected.

**Friday:**

The boys did a fair job of

**Monday, August 1, 1988:**

Back in February when the concept of city kids in the country first surfaced, it sounded like a marvelous idea. Tonight I have a few niggling doubts. We signed up for two boys, but at the last moment there was a third boy with no host family, so we agreed to take him too. We have Bruce, dark eyes, mostly quiet but with a razor-sharp tongue when he does speak. Adam, 11, his cousin, is at least a hundred pounds overweight. Miguel is 13 also, devilish eyes, full of quips about "the fat boy," as he labels Adam.

Good thing our own boys have grown up enough not to join in the teasing; I'll need all the help I can get. Ted plans to show them the dairy farm where he works; Paul ditto for his hog farm. Rob, with a summer job selling carpets, hasn't much to interest them at work, but says he'll try to talk to them at night. Our visitors appear prepared to do some farm chores and claim they are good at chopping wood. Bruce at least has some Boy Scout badges. We shall see: this will be an interesting two weeks, if we survive them.

**Wednesday, 8 a.m.:**

The boys and I are pulling

weeds in the vegetable patch this morning. Will they know a pigweed from a bean plant? Yesterday was a mixed bag. Miguel was so defiant, I not only had to lay down the law but also give him my "mean look," as our own boys call it. Ted and Paul almost choked trying to control their snickering when Miguel slunk off to the shower at last.

Adam's version of a sandwich includes six slices of salami and half a cup of Miracle Whip. No wonder he's heavy. Bruce snacks on the foulest smelling dried cod, even after Killer the cat nibbled her share of it.

We took all three to a chicken barbeque. Bruce and Miguel cruised for "chicks," studiously ignoring Adam, who might cramp their style. Miguel is the one who projects the cool, macho image, claiming to be an expert at everything we show him. Maybe I'll just take the two of them to the garden and leave Adam with Bill; he can't possibly bend over much anyway.

**Wednesday, 1 p.m.:**

Adam is going home. I thought leaving him with Bill would help, but when we returned from the garden he



# A journey back in time

Ben Viccari

(Canadian Scene) — As a small boy, I was enthralled by pictures of dinosaurs in comic books and "scientific" encyclopedias that were sold in weekly parts. Then, in 1925, when the silent film version of Conan Doyle's novel *The Lost World* was released, I entered seventh heaven as I watched the discovery of the lost plateau where dinosaurs still shook the earth with their plodding steps.

Some seven years later came the classic *King Kong*, and in total ecstasy I sat through two entire performances on my first visit. I found the animated models of the Pterodactyl, Triceratops, Tyrannosaurus Rex and other beasts as fascinating as that of the giant ape Kong himself.

Small wonder then, that the modern child's enjoyment of

prehistoric animals gives me infinite pleasure and that a visit to *Dinosaurs*, the new exhibition at the Royal Ontario Museum (ROM) was for me a delight beyond compare.

Apart from the People's Republic of China, Canada is said to be the country richest in dinosaur remains. Fine collections of these beasts' skeletons are to be found at the ROM and Alberta's Tyrrell Museum of Paleontology.

But with *Dinosaurs*, something new has been added. This is, in the main an exhibition that puts flesh on the bones, offering both three dimensional reproductions of dinosaurs and interpretations of them in oils, pastels, water colours and charcoal.

At the heart of the large exhibition is an art display, *Dinosaurs Past and Present*,

which features the work of 11 great dinosaur artists of the past and 17 contemporary North Americans whose works are based on the most up-to-date scientific findings. The earliest artist represented is Benjamin Waterhouse Hawkins, who collaborated with Sir Richard Owen, the paleontologist who first coined the word "dinosaur," to create the first reproductions in both paintings and sculpture.

Another great pilgrimage of my childhood was to the Crystal Palace near London, a showplace of art and science that had been built by Queen Victoria's husband Prince Albert. In the grounds of the palace were a score of dinosaurs that had been sculpted by Hawkins to life-size proportions. At the ROM are four miniature bronzes from



Illustration: Alex Elbel

*Dinosaurs of the Cretaceous Period (130 million to 65 million years ago) included the tyrannosaurus rex (upper left) and the horned triceratops. Two anatosaurus stand in the foreground. Flowering plants appeared during this period, and opossums, snakes, and lizards were common.*

which Hawkins worked on these Crystal Palace sculptures.

It is interesting to compare the work of the contemporary dinosaur artists with that of the pioneers. Based on the latest scientific findings, the newer subjects have more brightly coloured skins and move in different ways. For instance, it was believed for years that many of the giant reptiles dragged their tails behind them. Today, it is thought that tails were carried higher as a sort of counterbalance when the beasts walked on their hind legs.

One of the most striking sculptures is a life-sized model of an Allosaurus, a flesh-eating dinosaur six metres long. It is by a young California artist, Stephen Czerkas, husband of the exhibition's curator, Sylvia Czerkas, and took him two years to complete.

Sylvia Czerkas organized *Dinosaurs* for the Natural History Museum of Los Angeles County, where it appeared in 1986. Then it travelled to six other locations, including Alberta's Tyrrell Museum before coming to the ROM. After Toronto, it will visit

further locations in the United States and in 1990 will travel to England.

Apart from the exciting art collection, another great attraction is *Dinamation*. Four huge, robotic dinosaurs weighing over half a tonne each, move limbs and eyes and roar in a way that, while it can't be authenticated scientifically, is at least convincing. Three are scale models, the fourth stands three metres high and is a full-size reproduction of a fearsome beast called Pachycephalosaurus or thick-headed lizard.

The ROM has also assembled for its McElaughlin Planetarium a show titled *Death of the Dinosaurs* which examines some of the theories on why dinosaurs became extinct, including the conjecture that an asteroid may have collided with the earth creating an environmental catastrophe.

And of course, there's the ROM's permanent palaeontological collection. Added up, for dinosaur fanciers of all ages, this is the show of a lifetime and shouldn't be missed.



Illustration: Alex Elbel

*Dinosaurs of the Jurassic Period (180 million to 130 million years ago) included the longest known dinosaur, the 90-foot (27 metres) diplodocus (above right). Other dinosaurs included the plated stegosaurus (upper left), the allosaurus (centre), and the coeloceros (lower right).*

helping us prepare for the market tomorrow. I rewarded them with small jars of honey and red currant jelly, to add to their stockpile. Miguel just came down to tell me, "Your job sucks. We all go to bed and you still have to do work in your office after you work all day." I explained the benefits of being able to set my own hours, but the interesting thing is that he has looked beyond himself.

Sunday:

Getting ready for church this morning, the boys watched Bill Jr. and Ted putting money in church envelopes. "What are you doing that for?" Bill explained that it helped pay for the minister's salary, and for Bibles to people who don't have any, and to help poor people. The boys were

unanimous in their disapproval. "You guys are crazy! Those guys in the church will just spend it on pizza and big cars and whatever they want." Clearly, the concept of church giving has not been introduced to them before.

Lunch at the Shore again, with cold chicken, potato salad, marshmallows, pop. A water fight, of course, with four on each side of the brook. Miguel wanted a photo of "just us," cutting out Paul's girlfriend as being an outsider. He belongs, see. It explains why he was so hard on Adam too; he wants to be special, to have exclusive rights to our attention.

Bruce today: "Is it working on Sunday if you like picking beans?" Me: "I find gardening the most relaxing thing I ever do." Bruce: "Well in that case,

can we pick a bag of beans to take home tomorrow?" I do fancy that both are a bit more responsive to discipline than when they first came. Either that, or I'm more used to constant rebellion in the ranks.

Monday night:

Bruce and Miguel are back home. I asked them to fill in a questionnaire, and what they liked best was milking cows with Ted. What they didn't like was doing dishes. If they could plan activities for next year, they'd include horseback riding. Bruce thinks having two kids in one family is a good idea; Miguel would prefer to come alone. Bruce would like to come back every weekend; Miguel says he'll phone. Both want to repeat the program next year, if they can come here

Bruce noted that the program is a good idea, but there are "not enough girls here." Miguel quipped that he "met a guy named Ted and I'll never love nobody (else) again." I noticed some wetness in Miguel's eyes when he said goodbye to Bill, whom they've called "Dad." Both were surprised to find that "he's nice!" Are fathers not generally that way?

So has this been a successful two weeks? There's no doubt it was good for the boys, as far as it went. The crucial thing now is in the follow-up. They are coming for a weekend in October, when the apples are all ripe. Then what? We don't yet know. They live eighty miles away, which cuts down on weekly contact. But I have a feeling they will stay a part of our family somehow, even if we

don't see them often.

But what about the thousands of other city kids who have never seen apples grow on trees, who, too often, spend their summer watching TV hour after hour for lack of other activity? Who, also too often, have only one parent, who could end up as teenage hookers or street bums, lacking the most basic concepts of religion and morality. They will go on to parent the next generation. In the meantime, we'll continue to enjoy our warm family life, focusing on our own real and perceived problems.

I have no real answers for the city kids of the world.



## Feature

## All hail, sweet competition!

Reinder J. Klein

It's killing us, they say.

People in the frenetic world of business, at least, often make that claim. Competition today is so fierce that survival has become a matter of applying cynicism's Golden Rule: "Do unto others before they do it unto you."

Some people maintain it's a dog-eat-dog world out there, while others (dog lovers, probably) think life's a matter of kill-or-be-killed, which is less gruesome. Still others consider all human musing a rat race, which is not very nice to rats; they have feelings, too.

Competition, it appears, is so pressing that corporations simply have to buy each other out to stay alive. Take-overs and mergers have become the anabolic steroids of modern industry, creating the artificial and sudden hulking-up that

makes winners out of shareholders and losers out of redundant personnel.

More seriously, in order to stay solvent and profitable, businesses cannot afford *not* to pollute the environment. Cutting down on pollution costs money, which cuts into profits, and profits thus reduced will limit expansion, and a slow-down in growth will lead to reduced market share, which is the beginning of the end. It's inevitable: to survive, companies have to use nature as their garbage dump.

That's why rats, when even they can no longer tolerate the filth, shake their heads in despair, look at one another knowingly and mutter: "It's a human race out there!"

## Wonderful rationale

Competition, people say, is essential to progress. Without it, a society stagnates, and who wants that? The trouble is, for every winner there are always lots of losers. You can have only one chief. The rest simply have to be Indians — and in Canada we know what that means. Hence everybody wants to be chief.

Competition is considered wholesome because it involved something less than a direct fight. Competitors try to win by doing something *parallel* to others — only better, or faster, or cheaper, or with greater cunning and superior tactics.

To be sure, situations do arise in which direct blows are struck (think of politics) but when that happens we say that things turned "dirty," that the scrap got out of hand.

Normally, competition is considered noble and beneficial. It keeps everybody sharp, brings out the best in us and makes even losers consider their defeat fair game.

Most people in the free world acknowledge that winning isn't everything. For us it's the only thing, a matter essential to our self-respect. And so most of us play, and study, and converse, and groom, and dress, and buy large houses, and entertain, and politic, and limit our families, and do all other things with one objective in mind: winning. We call it "getting somewhere."

## No room at the top

To be first — that's what it seems to be all about with us. To be able to run around the track, skate around the rink, clown in front of the cameras, stride on to the graduation platform, sit in the tradition-bound pew, ride the crowded elevator to the top and walk into that hushed boardroom, our right arm raised, index finger stabbing defiantly toward the heavens and chanting, "I'm Number One!" that's where it's at with us.

Where does that leave those who can't be first? Well, they're losers. They finish in second, third and fourth place, which, according to us, is really no place at all. Sometimes there are ties for first, but rarely for long. Usually a move is made that decides the issue. That's aptly called "sudden death" in some quarters.

Of course, many people are losers from the start. Fat

people, for instance, will never win a footrace, or many other races for that matter; they're losers. "Problem learners" will never go far in this life; they lose. Poor people will never win election to high office; they're toast. Non-whites can't ever win. Nor can most women, being good mainly for becoming secretaries, flight attendants or teachers before or after raising the mandatory 1.73 kids. And so it goes.

The handicapped, the infirm, the elderly, and anyone else not willing or able to play our competition game, like our Native people, are simply out of luck. They lose. To win you must not only play the game, you must play it well. Not necessarily with integrity, mind you, but well.

The rules are very simple. There are none. You must win, or else you lose. That's about it. Oh, and you must not get caught. Whatever you do, or take, be careful not to get caught, for then you lose. Just look at Ben. And the rewards for winning, you ask? Popularity, acceptance, riches, control, influence, power; in short, SUCCESS!

In our Western world everybody may play. That's called democracy, which is sometimes confused with equality or justice, things losers are always bleating about. Our free enterprise system is rooted in competition, is driven by it. And, realize it or not, everybody benefits, even the losers. For if at first you don't succeed, there will be other opportunities.

The problem is that governments keep sticking their noses where they don't belong, a nasty habit that places artificial constraints on, you guessed it, competition. And so it is deemed obvious that we need less government and more competition.

## Survival of the hungriest

Actually, what we need more

than anything else, according to experts, is free trade. Winners don't need tariffs and protection as badly as they need access to American markets. Sure, there'll be losers, but that's part of the normal ebb and flow of our system. Who has ever won anything worthwhile without making a sacrifice? And with free trade Canada can win big, it is thought.

A booming economy, people say, healthy rates of growth and steady expansion are what really count, ultimately. Governments in the free world can make that possible by supporting free enterprise through a freeing of trade, regardless of cost.

An open market system, experts say, will allow Canadians to compete freely south of the border, which could mean enhanced profit margins here, and profit is key. That's why you have to win and be prepared to do practically everything short of blowing up the planet. Or else you lose. It's a simple matter of survival of the hungriest, of the laziest, the meanest.

And, hey, what's a little acid rain between friends? There's plenty of water left, and forests, and farmland, and that hole in the ozone layer is over the South Pole where few of us intend to go for a while. And the greenhouse effect will cut down our heating bills and so on.

You've got to look at the bright side. Those who claim the competition is killing them are obviously about to become losers. And it's the losers who are getting too much attention these days, and too many handouts from governments. Governments should stop giving losers free rides that have to be paid for with our tax monies. At least, that's what winners say, and they ought to know.

They won.

Reinder J. Klein is an English teacher and freelance writer in Burnaby, B.C.

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# Education

## Distinctively Christian Education: a matter of perspective?

John Van Dyk

If there is one phrase that occurs over and over again in Christian school circles, it is the expression "a Christian perspective." Doubtless it is one of our favourite sayings. We talk about a Christian perspective on life, a Christian perspective on subject matter, a Christian perspective on learning — in short, a Christian perspective on everything from Old English poetry to boiling a pot of potatoes.

Now don't get me wrong. I don't mean to suggest that a Christian perspective is unimportant. On the contrary, my heart is always gladdened when I detect a strong stress on perspective in a Christian school. As you and I know, there are Christian schools in which the emphasis on perspective is sadly lacking. In such schools the accent frequently falls on other factors, such as academic excellence or preparation for the job market. Some Christian schools in North America have sold their birthright, so to speak, for a winning athletic team or for high scores on basic skills tests.

When perspective doesn't function, myopia sets in. Without perspective, the educational goals of the school are ultimately reduced to trivia. Without perspective, our Christian schools lose their distinctiveness.

Nevertheless, I do believe that the stress on perspective can be cause for concern. In fact, Christian education understood as the teaching of perspective can itself become a myopic enterprise. For the fact of the matter is that a right perspective on things does not necessarily lead to a life of discipleship. We all know of people who have their theology straight and can say all the right phrases, but yet are pinnacles of self-righteous arrogance and callous lovelessness. One may display impressive ability to articulate a perspective, yet exhibit scarcely a single fruit of the Spirit.

### Perspective must enable for discipleship

My point is this: in Christian schools we must seek to provide students not only with a perspective as such, but with a perspective that enables for discipleship. This point reflects, of course, the biblical message about the relationship between hearing and doing. "Blessed are they who are not hearers only, but doers." Teaching a Christian perspective can easily be confined to teaching our students to hear without providing opportunity and motivation to do.

In some ways the teaching of a Christian perspective may well reflect mere intellectualism. Such intellectualism is satisfied with instilling into our students a knowledge of perspective. Now

of course, such knowledge is important. At the same time, such knowledge must be inseparably connected to the ability and willingness to do, to act, to bring into practice. A perspective, no matter how good in itself, remains inconsequential, even deficient, if a student cannot implement it.

Discipleship — the distinctive goal of Christian education — involves not merely knowledge of perspective, but consists of bringing such a perspective into daily practice. As I go around visiting schools, observe classroom activities, and talk with teachers, I have come to believe that this dimension is readily neglected.

What does all of this mean for the classroom? For one thing, we cannot be satisfied with merely explaining a perspective and giving a test to see how well the students have understood. For then we may miss the carry-over into discipleship. An example of this situation was told me one time by John Vander Hoek, Christian Schools International education coordinator in British Columbia. He once taught a grade 9 unit on the nature and meaning of the concept "community." He explained it well, and the students understood completely. They knew how to define the term and how to place it into a Christian perspective. They understood how individualism breaks community. The problem with all of this fine teaching and learning, John explained to me, was that at no time in this unit did the students actually experience community.

You see the problem: how can we expect our youngsters to acquire a workable understanding of community if they don't experience it? What does it mean to teach about the body of Christ when our classrooms are examples of individualistic competition? What does it mean to teach

about love and patience and forgiveness and servanthood when our kids trample on each other in their scramble for high grades?

### Teaching methods must encourage doing

This brings us back to the fundamental questions about Christian pedagogy. We need to re-examine critically our teaching strategies and classroom organization. In the larger world of education a number of promising theories are afoot which we would do well to investigate. I am thinking of the rapid growth of interest in co-operative learning — not to be confused with simply group work — and in the so-called "shared praxis" approach. These and other strategies can contribute significantly to creating the conditions in the classroom whereby our teaching of perspective gets to be embedded in practical forms of active discipleship. At the Dordt College Center for Educational Services, Sioux Center, Iowa, we are currently exploring, in close co-operation with various elementary and secondary Christian school teachers, the connections between such pedagogical styles and the enabling for discipleship.

It should be clear to all of us that ultimately no technique, no matter how carefully planned and executed, can enable for discipleship. Only the Word and the Spirit can do so. This sobering truth, however, does not let us off the hook. On the contrary, since we so easily block the Spirit from doing his work, we need to make doubly sure that our classrooms provide the optimum conditions whereby perspective can be translated into discipleship. Creating such conditions will require more than words, workbooks, and tests. Simply talking about a perspective — though surely reflective of a right direction — is only half the job.

*Dr. John Van Dyk is Director of the Center for Educational Services at Dordt College, Sioux Center, Iowa.*



Photo: Living and Learning  
Community must be experienced, not just talked about.

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# We all need glasses

Bill Tuinings

I've often been thankful that I haven't needed glasses, yet. I hope I will never have to hang those heavy rims on my nose or pull funny faces trying to set contacts into my eyes. (Is that what one would call a "Calvinist contact"?)

I also wished the eyes of my heart didn't need glasses. But I wasn't born with 20/20 faith-vision. I too, being a member of the fallen human race, like to see things my way, believing my insight is the best outlook. I mean, who likes to think that his views need the correction of God or anyone else. Few of us are born humble.

John Calvin wrote in the introduction of his *Institutes of Christian Religion* that we all need a set of glasses. He believed that our vision, our insight, has been blurred by sin. Calvin said we even need

glasses if we are going to read the Bible the right way. We mustn't assume that as soon as we pick up the Bible and read it we are reading it the right way. How we come to the Bible will effect greatly what we come away with. Hence our need for heaven-ground glasses.

## Bible glasses?

Now, Calvin never claimed to be a 16th-century spiritual "optometrist," but in effect that is what he was. The Reformer said he wrote his *Institutes* to help those who were students of the Bible to read it properly, with good glasses.

Perhaps this surprises you. For someone who held that scripture was clear and that it didn't need human tradition to back it up (*sola scriptura*), you wonder if Calvin wasn't adding to the Word by saying we need

help to read it. Did Calvin think people needed his educated insight before they could benefit from the Bible? Did Calvin, unawares, only succeed in beginning a new tradition? (Truth is, he did not like it that people were called "Calvinists." That was a name-calling plot of the Catholics who labeled the Protestants as a sect.)

What do you think? Do we need help with reading the Bible? Is your and my vision so blurred that before we pick up the Bible we need to have someone else tell us what is in "The Book"?

## Unless someone explains

To help answer the question, imagine for a moment picking up the Bible for the very first time in your life. What do you make of this book? Where do

you start? (Such was the case for many at the time of the Reformation. Few had had access to the written Word of God. They came blind, out of the darkness, into the light of God.)

Remember the Ethiopian eunuch? When Philip overheard him reading Isaiah and asked if he understood what he was reading, he said, "How can I, unless someone explains it to me?" Well, what Philip was to that Ethiopian, John Calvin sought to be to a generation of starving souls who for the first time started reading through the Bible.

## Holy Spirit glasses

I can hear someone ask: "Does this mean we are dependent on other 'experts' before we can read the Bible the right way?" Well, yes and no. Yes, it is true, the Bible does not

make sense unless someone else explains it.

You don't evangelize a nation by distributing Bibles. But no, it isn't expertise but the "expert" indwelling of the Holy Spirit which enables us to be eager listeners to the word of God. As the Belgic Confession says (Art. 5), we believe those things written in the Bible "because the Holy Spirit testifies in our hearts that they are from God."

This is why, before we read scripture, we ask the Spirit to guide us. For even seasoned Christians have a tendency to read into the Bible what they want to get out of it. We all love to find the text which proves I am right. Hence we need the Holy Spirit, before we will be touched by the living Word of God.

*Bill Tuinings is a member of the First Christian Reformed Church of New Westminster, B.C.*

# But are you a real missionary?

Jack Beekma

Our Bible class activity concluded with the students writing the words "I Will Follow Jesus" on a pair of construction paper footstep. Sheila, a Muslim child, came to me with furrowed brow and said, "Mr. Beekma, can we print 'I Will Follow Jesus' on one footstep and 'I Will Follow Mohammed' on the other one?"

I replied, "No, I'm afraid not, Sheila. Jesus tells us in the Bible that we may not serve two masters."

Sheila returned to her desk, but came back to me a few minutes later, and had a hopeful expression on her face. "Well, Mr. Beekma, can we put 'I Will Follow Jesus At School' on one footstep, and 'I Will Follow Mohammed At Home' on the other one?"

Sheila desperately wanted my approval for this, but I

repeated what I had said earlier about serving two masters. She bit her lip and sat down, obviously deep in thought about the contradiction between her faith upbringing at home and that at school. We never spoke again about this particular incident, and I pray that God's spirit will continue to work in Sheila's heart as she wrestles with this perplexing problem of which master to serve.

## Clean-cut, very white?

What springs to mind when you hear the word "missionary"? If you picture a clean-cut, very white man working with barefoot Africans in a thatched-roof hut in the tropics, you have company. Many North Americans share that impression of the mission field, and that is understandable. However, that is only one part

of the mission team which answers Christ's call to bring the Gospel to all nations.

Although people rarely ask me if I'm a "real missionary," I'm sure it is on the minds of many when I speak to various church groups in North America.

It may be helpful to distinguish between two types of foreign missionaries — those in front-line roles, and those who serve in supporting roles. Both are necessary in missions work. For the "regular" missionaries (evangelists and church-planters, for example) to fulfil their responsibilities, they need help with such things as their children's education. Hillcrest School, in Jos, Plateau State, Nigeria, is needed for missionary children, and so teachers are needed in Nigeria.

Founded in 1942, Hillcrest School began with one teacher, 12 children and a single hostel. Since that first class, the faculty has grown to include more than 40 teachers from Australia, India, Nigeria, Europe, and North America. Approximately 450 students are enrolled in grades one to 12. From its inception, Hillcrest has committed itself to the education of missionary kids (MKs).

## Reaching children for Christ

Although this commitment continues today, a secondary purpose of Hillcrest has also evolved: to demonstrate the love of Christ to the Hillcrest children who come from non-Christian homes. Over the years, as Nigerians took on more mission responsibilities, missionaries from North America literally "worked themselves out of jobs" and left the country. As a result, the number of MKs at Hillcrest declined, and today MKs account for only 30 per cent of

the Hillcrest student body. We at Hillcrest see this development as a unique opportunity to reach children for Christ.

One exciting aspect of Hillcrest is its international flavour. In my class of 25 grade-two children, 13 were Nigerian, and the other 12 represented eight different nationalities, including Indian, Filipino, Australian, West German, and French. Hillcrest staff members come from a variety of backgrounds and nationalities. Many different denominations (including Lutheran, Baptist, and Assemblies of God) supply the teachers. But the teachers share at least one thing in common: all are Christians.

Hillcrest is similar to North American schools in many ways. For example, both use the English language as the primary means of communication, but offer training in other languages. At Hillcrest, French, Spanish, and Hausa (a Nigerian dialect) are taught. Both North American schools and Hillcrest use North American-produced textbooks and materials. Hillcrest's course offerings — including shop, home economics, art, music, and computer training — are similar to those in North America. Hillcrest's facilities

— audio-visual and library rooms, computer lab, auditorium and gymnasium — are similar to those in Canada and the United States.

But there are differences, too. At Hillcrest our classroom floors are bare concrete because carpet is either unavailable or very costly. The recess bell is a hand bell, not an electric bell because the electrical current is often unreliable. Many Hillcrest students live in local hotels, far from their parents whom they see perhaps once a month.

Our students represent a wide spectrum of church denominations, religious faiths, and countries. It is a joy to see the various mission and church groups co-operate to make Hillcrest work. Many non-Christian parents — including Muslims and Buddhists — send their children to Hillcrest because it has an excellent academic reputation.

Am I a real missionary? Probably not in the traditional sense. But I know that other support workers and I fulfil much-needed tasks in strengthening God's growing church around the world.

*Jack Beekma is a second grade teacher at Hillcrest School in Nigeria. He works for Christian Reformed World Missions.*



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## An Aboriginal poem

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When I am old I am black.  
When I am sick I am black.  
When I am cold I am black.  
When I am in the sun I am black.  
When I die I am black.  
When you are born You are pink  
When you are old You are white.  
When you are sick You are green.  
When you are cold You are blue.  
When you are in the sun You are red.  
When you die You are purple.  
And YOU have the cheek to call ME coloured???

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Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2R 6P9; (416) 682-8311.</p>	<p>Williamsburg Navan 1963 December 6 1988 With thankfulness to God, we are happy to announce the 25th wedding anniversary of our parents, GERRY and RITA HIEMSTRA (nee Luimes) Thank you for your love and support over the years and may God bless you in the years ahead. With love from your children: Michael &amp; Wilma (fiancee) Gregory Heather Calvin Home address: R.R.#1, Navan, ON K4B 1H8.</p> <p>1963 December 6 1988 With joy and thankfulness to God, we as children and grandchild will celebrate the 25th wedding anniversary of HARRY and DIANE ROFFEL (nee Riedstra) We pray that the Lord will bless you both with many more years together. Love: Michael &amp; Judi Hoekstra — Hamilton Joel Nancy &amp; Jim Jutte (fiance) — Guelph Doug — at home Brian — at home Open house will be held at the First Chr. Ref. Church of Chatham, on Saturday, Dec. 10, 1988, from 2:00-4:30 p.m. Home address: R.R.#1, Chatham, ON N7M 5J1.</p> <p>Dedemsvaart Iroquois 1933 December 1 1988 With joy and thankfulness to God we are happy to celebrate the 55th wedding anniversary of our parents, grandparents and great-grandparents KLARA and MARTIN VERBURG (nee Tilden) We pray that God will continue to bless them in the years to come. With love from all of us Joyce &amp; Bert Busman — Saskatoon, Sask. Anne &amp; Jerry Dopperberg — Yarrow, B.C. Lena &amp; Joe Vandenakkerboom — Rocky Mountain, Alta. Nick &amp; Jackie Verburg — Athens, Ont. Herna &amp; Len Verbruggen — St. Catharines, Ont. Hank &amp; Minnie Verburg — Belleville, Ont. Jennie DeVries — Brampton, Ont. Wilma &amp; Ben Bronsma — Matilda, Ont. Martin &amp; Susan Verburg — Iroquois, Ont. 33 grandchildren and 15 great-grandchildren. Open house Dec. 3, 1988, from 2-4 p.m. in the United Church, Iroquois. Home address: 263 Church Ave. P.O. 343, Iroquois, ON K0E 1K0. Best wishes only!</p>	<p>"He who dwells in the shelter of the Most High will rest in the shadow of the Almighty. I will say of the Lord, 'He is my refuge and my fortress, my God, in whom I trust.'" (Ps. 91:1,2) On Oct. 30, 1988, while on her way to God's house, the Lord, through an accident, called home to his eternal home our dear mother and grandmother, ELIZABETH JOHANNA DEWILDE (nee Vooren) at the age of 73. Though she will be sadly missed by us we know that she is now praising her Lord and Saviour in eternity. She was predeceased by her husband, our father, Teunis, in 1983. Dear mother of: John &amp; Joyce Dewilde — Holland Landing, Ont. Marge &amp; Jake VanEwyk — Richmond Hill, Ont. Peter &amp; Mary Dewilde — Richmond Hill, Ont. Elizabeth &amp; Arnold Depooter — Cambridge, Ont. Hans Dewilde — Willowdale, Ont. 17 grandchildren. "My Faith Looks up to Thee" Correspondence address: Mrs. M. VanEwyk, 372 Alper St., Richmond Hill, ON L4C 2Z4.</p> <p>"'Because he loves me,' says the Lord, 'I will rescue him; I will protect him, for he acknowledges my name. He will call upon me; and I will answer him; I will be with him in trouble, I will deliver him and honour him.'" (Ps. 91:14-15) On Wednesday, Oct. 26, 1988, our Lord called home, my beloved husband, our dear father and grandfather Rev. JOHN W. HIELKEMA at the age of 57, after six months of illness. He was the husband of Jeanette Hielkema (nee Sigleria) Dear father of: Joanne &amp; Floyd Boskera — Clive, Alta. Vicky, Nicholas, Paul Deborah &amp; Art Groeneveld — Guelph, Ont. Nathan, Jeremy Cynthia &amp; Leonard Schaikwyk — Ottawa, Ont. Robert &amp; Sherrie Hielkema — London, Ont. Stepfather of John Sigleria of Grand Rapids, Mich. Home address: 759 2nd Ave. West, Owen Sound, ON N4K 4M2.</p> <p>Op 9 november, 1988, nam de Here tot zich ons geliefd medelid, Mrs. JIKKE HIEMSTRA Hopend en vertrouwend dat onze hemelse Vader de familie zal sterken en troosten in dit verlies, De Hollandse Vrouwenvereniging, "Random Gods Woord", Listowel, Ont.</p> <p>On Nov. 7, 1988, the Lord took home our beloved husband, father and grandfather, PETER JACOBUS VERHOEF at the age of 79, beloved husband of Margaret Verhoef (nee Van Tilburg). Dear father and grandfather of: Aida &amp; Albert DeBoer — Embro, Ont. Margaret, Eric Helen &amp; Al Versaavel — Tavistock, Ont. Peter, Paul, Debbie, Becca Jim &amp; Carol Verhoef — Embro, Ont. LeeAnn, Michelle, Judy Ps. 73:26 Funeral service was held Nov. 8, 1988, at the Covenant Chr. Ref. Church of Woodstock, Ont., Rev. R. Ouweland officiating. Committal service and interment at the North Embro Cemetery. Home address: Mrs. Margaret Verhoef, R.R.#1, Embro, ON N0J 1J0.</p>	<p>On Nov. 2, 1988, God crowned with everlasting joy our dearly beloved husband and father MIKE (Jeremias) VISSER at the age of 50. After eight years of struggling with respiratory disease, he may now breathe and sing forevermore. A private funeral was followed by a memorial service in the Telkwa Chr. Ref. Church, with comfort taken from Isaiah 51:11-12a. Mike had a great longing to enter Zion with singing! Dear husband of Ingrid Corinne Felecia (nee Polman) Loving father of: Wanda &amp; Wade Euverman — Houston, B.C. Carolyn &amp; Robert Haayema (boyfriend) Lianne Raymond Also survived by his mother Maria Visser of Picture Butte, Alta., brother and sister-in-law Abe &amp; Shirley Visser of Telkwa, B.C., brother George of Picture Butte, Alta., sister and brother-in-law Rose &amp; Hank Stronks of Picture Butte, Alta., in-laws Rev. &amp; Mrs. Gerrit and Anne Polman and family, nephews and nieces. Home address: Box 226, Telkwa, BC V0J 2X0.</p> <p>Psalm 16:7,8 Dec. 2, 1914 — Oct. 15, 1988 ANTJE (Hulst) KONING Dear wife of Syltze Koning (nee Hamilton) Loving mother of: Rinus &amp; Audrey Hulst — St. Thomas, Ont. Marilyn Hulst — St. Thomas, Ont. Bob &amp; Corrie Hulst — Aylmer, Ont. Andy &amp; Mary Ruth Hulst — Aylmer, Ont. Fred Hulst — Aylmer, Ont. John &amp; Annie Hulst — Aylmer, Ont. Kiny &amp; Terry McGee — St. Thomas, Ont. Stepmother to: Dave &amp; Annie Koning — Mount Hope, Ont. Dick &amp; Sandra Koning — Caledonia, Ont. Martin &amp; Elley Koning — Ancaster, Ont. 27 grandchildren, 15 great-grandchildren. Home address: R.R.#4, Aylmer, Ont. Funeral service was held on Oct. 18, 1988, in the Chr. Ref. Church of Aylmer, with Rev. Raymond Sikkema of Hamilton officiating, assisted by Rev. Dick Wynia of the Aylmer Chr. Ref. Church.</p> <p>On Oct. 24, 1988, the Lord in his infinite wisdom and at his appointed time, took to himself our dear husband, dad and pake PIER SIKMA in his 55th year, dearly loved husband of Rose Sikma (nee Groen). As a family we are thankful for a Christian husband and father who served the Lord in all he did. Farming was not only a job, but a pleasure for Pier. For many years he gave of his time and talents to our local Christian school and as elder at Maranatha Chr. Ref. Church. He was a loving and dedicated father to: Elaine &amp; Pete Van Hartingsveldt — Bowmanville Ryan, Alicia Valene &amp; Norman Semmeria — Ancaster Geoffrey John Christine Rev. J. Zentingh comforted and strengthened us with the words of Psalm 103:17,18 at a service of praise on Oct. 28, 1988. Home address: R.R.#1, Orong, ON L0B 1M0.</p>	<p>Ps. 119:105, 112 On Nov. 9, 1988, the Lord in his infinite wisdom called unto himself his child, our mother, grandmother, and great-grand-mother JIKKE (Jane) HIEMSTRA (nee Riemersma) in her 81st year. We are comforted to know she went to be with her Lord peacefully. We will miss her many prayers we so valued. She was the beloved wife of the late Yme (James) Hiemstra. Loving mother of: Riemie &amp; Lieuwe Greydanus — Listowel, Ont. Jack &amp; Darlene, Jane &amp; Roy, Evelina &amp; Gerry, Jim &amp; Emily, Diane &amp; Mark Sylvia &amp; George Martenuk — Cobourg, Ont. Kathy Anne &amp; Gerben DeJong — Baltimore, Ont. Garry &amp; Lee, Mark, Rodney &amp; Nancy (fiancee), Christopher Willem &amp; Marguerite Hiemstra — Atwood, Ont. Tammy, Jamie, Kevin and 10 great-grandchildren. Also predeceased by two grandchildren. The funeral service was held on Nov. 11, 1988, in the Bethel Chr. Ref. Church, Listowel, Ont.</p> <p>"I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes." (Rom. 1:16a) Suddenly, on Monday, Nov. 7, 1988, the Lord called home his child, our dear son, brother, brother-in-law and uncle STEWART VANDER PLOEG God allowed us to have him with us for 31 years. Parents: Ray and Helen Vander Ploeg Brother of: Joyce Cunningham — Woodstock, Ont. Anita &amp; John Hart — St. Thomas, Ont. Jeffrey — at home Jane &amp; Gerard Kuntz — Hamilton, Ont. Colin &amp; Anita Vander Ploeg — Hamilton, Ont. Gary — at home Uncle of Kathleen, Elizabeth and Curtis Cunningham. Dear grandchild of Mrs. J. Muller-Waardenburg of Tzummarum, the Netherlands. Funeral service was held on Thursday, Nov. 10, 1988, at 11 a.m. in the Maranatha Chr. Ref. Church of Woodstock, pastor Peter De Haan officiating. Home address: 963 Naila St., Woodstock, ON N4S 6J3.</p>
				<p>Accommodations</p> <p>We are looking for a house to watch and take care of, for the last part of May, the full months of June, July, and the first part of August; preferably in the Hamilton-Burlington area. We are willing to take care of lawn, garden, plants, etc. I am studying at a Reformed theological seminary, and will be back in Ontario with my wife for these months. If interested please call: Ada Zekveld (518) 485-1728 or write: Tamy and Anney-Ann Zekveld, 603-A McDonald Dr., Clinton MS 39056, USA.</p> <p>The Netherlands: Housing required in or near Wageningen for Canadian PhD student's family of four from Jan-April 1989. Willing to commute from nearby town or city. Wanting to house-sit or rent, preferably furnished accommodations. References available. Phone collect: (518) 822-6800, John and Joanne Paul, Guelph, Ont.</p>

Advertise  
any  
upcoming  
Christmas  
event  
soon!



# Classified/News

## Obituaries

## Obituaries

In memory of  
**Michele Smit**  
Oct. 5, 1967 — Aug. 22, 1988

She was with us for just a little while,  
And we all treasure in the sunshine of her smile;  
The sparkling eyes, the sun-gold hair,  
One always knew when Michele was there.  
But more than that, we regret to tell,  
Michele loved God, God loves Michele.

She made friends with such amazing ease,  
Ever eager to share, eager to please,  
So full of life, so full of zest,  
She considered each and every day the best.  
And with it all we know it well,  
Michele loved God, God loves Michele.

In the short span of life God gave her,  
She confessed that Jesus was her Saviour.  
So today it is so difficult to cope,  
But we are not people without hope.  
For it rings in our ears like a swelling bell,  
Michele loved God, God loves Michele.

And yes, we grieve, our hearts are broken,  
No words to express our sorrow — it is left unspoken.  
We shed our tears, we feel the pain,  
We cannot understand it, Lord, but yet again,  
God is touching us, and our hearts feel,  
"Cause Michele loved God, God loves Michele.

So after all is done and said,  
As we continue in the days ahead,  
There will always be that empty place,  
But we know and believe that by God's grace,  
Long after we have said farewell,  
He knows still: Michele loved God, God loves Michele.

Uncle Hans

## U.S. Christian leaders help resettle thousands of Soviet Christians in U.S.

MOSCOW, U.S.S.R. (EP) — The National Association of Evangelicals (NAE) and World Relief are teaming up with Charismatic leaders to prepare for possibly thousands of Soviet Charismatic Christians who may emigrate to the U.S. over the next 12 months.

As political relations improve between the Soviet Union and the U.S., thousands of Soviets, a number of them Pentecostals, are being allowed to relocate in the U.S. where they are able to worship freely.

As many as 4,500 Soviet Pentecostals may be allowed to emigrate in the next year, according to World Relief. In the last 12 months more than 25,000 Soviets left their homeland; about 18,000 were Jews.

"The Jewish community has taken care of the Jewish refugees, preparing them for adjustments to living in another culture," said Bastian Vanderzaim, international director of World Relief, NAE's humanitarian

assistance arm. "But because the number of evangelicals coming out of the U.S.S.R. has been limited up until now (about 500 last year) we have not yet responded in a unified way to the special needs of these people."

"American evangelicals need to do something," Dr. Billy Melvin, executive director of NAE, told Pentecostal leaders during a meeting in Chicago October 24 to discuss resettlement of Soviet Christians. "A co-operative approach is needed to meet the challenge of this opportunity."

Charismatic leaders attending the meeting — the Rev. Joseph Flowers of the Assemblies of God, the Rev. D. Sherrill Orvin and the Rev. Ronald Moore of the International Pentecostal Holiness Church, Pastor Tim Peterson of the International Church of the Foursquare Gospel, and the Rev. J.D. Godlen of the Church of God — have made plans to return to Chicago December 12 to meet with NAE leaders again to discuss a plan of action.

The joint effort will attempt to provide Soviet Christians with housing and living needs, prepare for a new life in the U.S., and help them seek jobs.

## For Career Opportunities in HORTICULTURE

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budding and grafting skills essential.

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Robert Kloet, CONNON NURSERIES, 1724 Concession IV, Rockton, Ontario L0R 1X0 (519) 647-3997.

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A V.E. NURSERY HOLDINGS INC.

## Teachers

**STRATHROY:** John Calvin Christian School in Strathroy, Ont. requires a **Grade One** teacher after the new year. Our present teacher will be on maternity leave commencing Jan. 2, 1989. The successful applicant would be considered for full-time employment in the 1989-90 school year. Please send resume to: Mr. Henry Wiersema, Principal, 48 York St., Strathroy, ON N7G 2E3.

**WINDSOR:** Teacher required for Feb. 1989. **Marenatha Christian Academy**, an interdenominational Christian elementary school in Windsor, Ont., is in need of a **Grade 7/8** teacher with an ability to teach French. Interested applicants may respond by mail to: 2440 Virginia Park, Windsor, ON N9E 2B4 or by calling (519) 966-7424.

**BRAMPTON:** John Knox Chr. School seeks application to fill a **Grade 2/3** position commencing Jan. 3, 1989. French experience an asset. Please send resume to: Ike Witteveen, Principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel: (416) 451-3236 (school).

## Help Wanted

**Greenhouse worker(s)** needed in Niagara Peninsula. No experience necessary. Phone (416) 892-3285 or 892-3657.

Enthusiastic, capable **leader needed to shepherd our CRC congregation** on a bi-vocational basis. For additional information please contact J. Hilverda (clerk). Tel. (519) 364-3690 after 6 p.m.

**Sales representative** with a pleasant, outgoing personality is needed to sell and deliver flowers on a wholesale basis in the Toronto area. Regular driver's licence required. Good salary plus commission. Please call (416) 884-8175.

## Calvinist Contact

I want to subscribe to *Calvinist Contact*.

Here is my cheque for \$28 for one year (47 issues)

Please start my subscription today.

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Send to:

## Calvinist Contact

261 Martindale Road  
Unit 4  
St. Catharines, ON  
L2R 6P9

## Help Wanted

Lockview Greenhouses in St. Catharines is looking for extra help during the month of December. Experience not necessary. Please call: (416) 935-7718 from 4-9 p.m.

## Employment Wanted

Married 21-year-old Dutchman is seeking employment on dairy farm in Western Ontario with view to immigrate. Hard worker, experienced in milking. For more information call: (519) 529-7465 after 8 p.m.

## PLANT MANAGER

General steel fabricator in the Guelph area has immediate opening for a Plant Manager to be in charge of a new plant with 10 employees. Excellent opportunities for growth and advancement. Some management, fabrication and/or engineering experience is required. Excellent benefits and salary. Please apply in writing to:

**Maple Structures Ltd.**  
P.O. Box 413  
Chatham, ON N7M 5K5  
or call (519) 843-5686

We're looking for an experienced, assertive

## CABINET INSTALLER

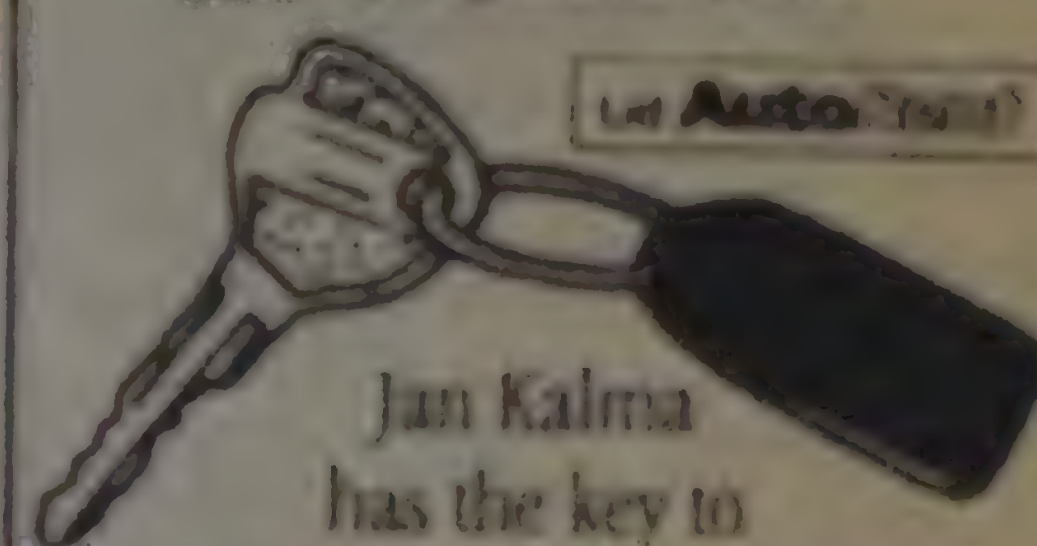
Who is looking for a rewarding career with a company with a future.

If you fill this bill or are interested in knowing more, give us a call at 892-4711 and ask for Jon, Brian or Connie.

**Merritt Kitchens**  
2235 Hwy. 20, Unit 17  
Fonthill, ON L0S 1E0

## For Rent

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a car while  
in Holland?



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all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

**K jan kalma**

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The Netherlands - Tel. (31) 5120-15199  
Fax (31) 5120-32324

## Vacations

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Phone: (416) 352-2308



# Events/News

## New Zealand church withdraws from REC

HAMILTON, New Zealand (REC) — The Reformed Churches of New Zealand (RCNZ) have formally withdrawn their membership in

the Reformed Ecumenical Council. This was a result of a decision taken by the RCNZ already in 1986. They determined that, if the

Reformed Ecumenical Synod (now REC) in Harare would not expel the Reformed Churches of the Netherlands (GKN) (and the GKN had not repented), the membership of the RCNZ would be terminated

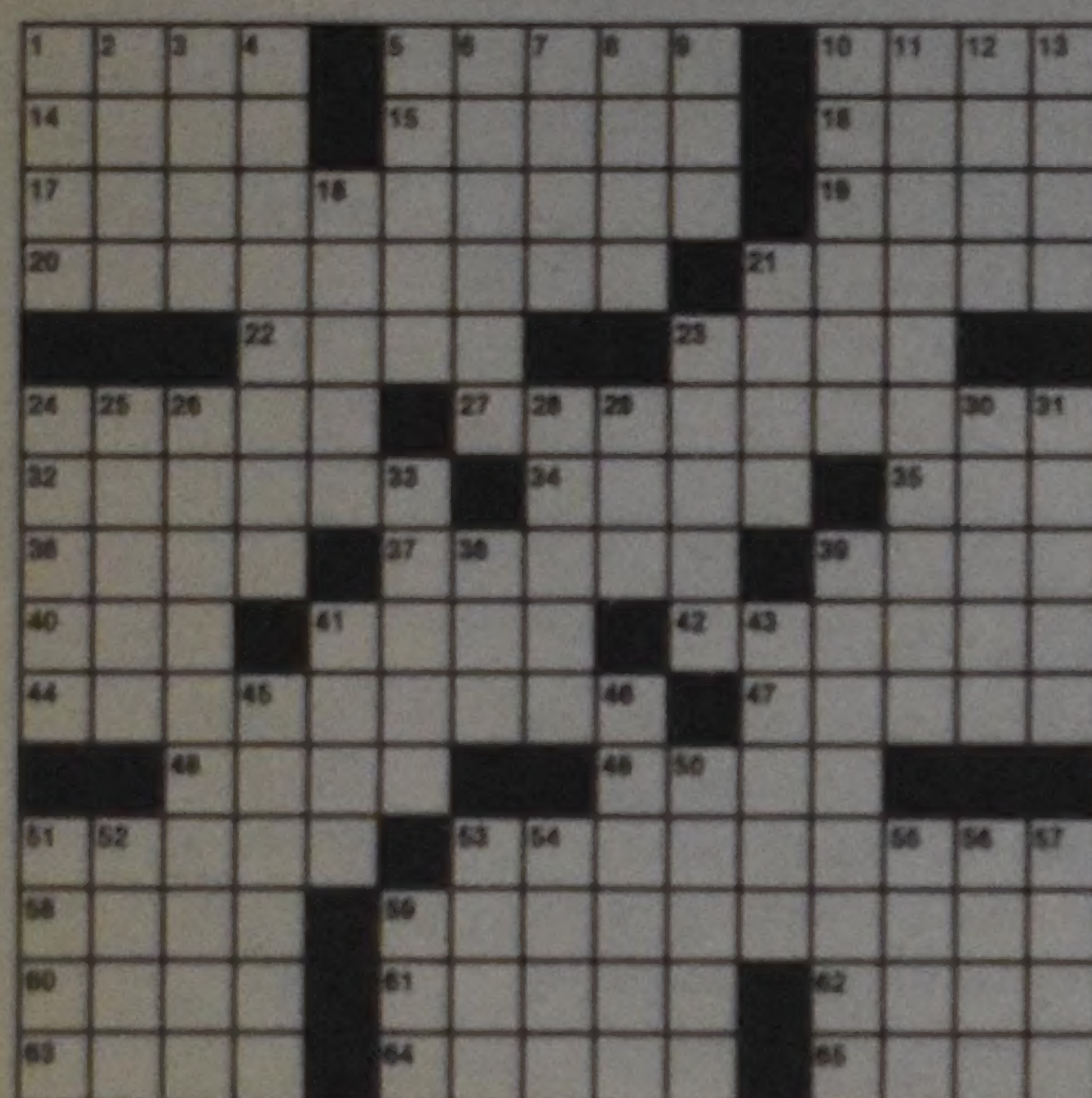
immediately. The Synodical and Correspondence Committee took the decision on behalf of the RCNZ.

The REC Secretariat expressed its regret to the RCNZ at this decision. At the

same time, it denied the conclusions taken by the RCNZ that the REC was not true to its own confessional basis.

## Weekly Crossword

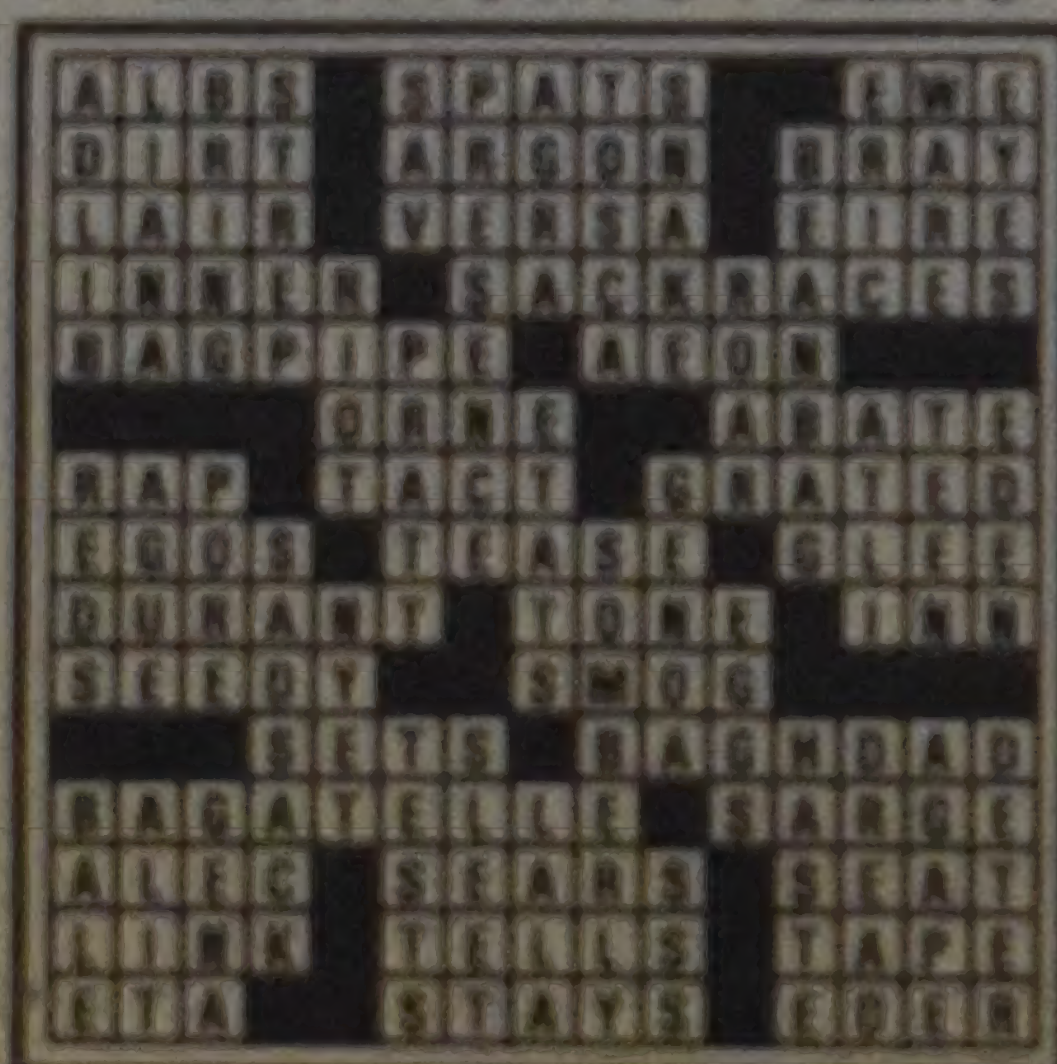
ACROSS  
1 Conceal  
5 Key  
10 Inspid one  
14 High: pref.  
15 Literary device  
16 Spread  
17 Musical instrument  
19 Rebuff  
20 Where kids play  
21 Post Heinrich  
22 Nests  
23 Small arrow  
24 Release  
27 Merry-go-rounds  
32 Amish and ayah  
34 Colleen  
35 Tore  
36 Sweetsop  
37 Vine  
39 As  
40 Just claims: abbr.



41 Sword handle  
42 Of life  
44 Chevrotain  
47 Smooth and shining  
48 "— Goriot"  
49 Jannings or Ludwig  
51 Pled —  
53 Tell about the past  
58 Cupid  
59 Where kids splash  
60 Ponsella  
61 Occurrence  
62 On the — (disagreeing)  
63 Was aware  
64 Flexes  
65 Allegation

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### Last Week's Puzzle



DOWN  
1 Mercatorial  
2 Inter —  
3 Getz  
4 Generosity  
5 Divided in two  
6 Play

7 Knowledge  
8 Insects  
9 Ship's chain  
10 Puzzles  
11 Uneducated  
12 Thin  
13 Easy gait  
18 Think  
21 Tug  
23 Wolf herring  
24 Deprive of weapons  
26 Hard — crack  
28 Assume  
29 — Tin Tin  
30 "— en Rose" (Plaf)  
31 Noah  
33 Playground item  
38 — de France  
39 Candy on a stick  
41 Mr. in Bonn  
43 "Of Thee —"  
45 Teeter-totter  
46 Cause to recall  
50 Coins  
51 — up (animate)  
52 Golf club  
53 Speak wildly  
54 First garden  
55 Psyche  
56 Bird shelter  
57 A Lanchester  
59 Maze

## Free German churches surpass state churches

WETZLAR, W. Germany (REC) — A survey of 1,000 Protestant congregations in West Germany revealed that the largest three churches were all independent churches. The largest congregation was one of recent settlers primarily from the Soviet Union, a Mennonite congregation of 2,200. Eighteen of the 50 largest churches were of this type.

The largest state church, with 1,500 members, was the fourth in the country. Only 11 of the 50 largest churches were from the state church.

Perhaps more surprising than the relative weakness of the state church is that only 15 churches had more than 1,000

members, and that the 50th had only 450 members. In a land with 60 million people, these

figures betray the decline of Protestant Christianity in one of its founding lands.

## Calendar of Events

- Nov. 25-27 Handel's "Messiah" presented by the Georgetown Choral Society and Orchestra, directed by A. Dale Wood. Nov. 25: Heritage Hall, Holland Chr. Homes, **Brampton, Ont.**; Nov. 26 and 27: Georgetown District High School, **Georgetown, Ont.** For info. call (416) 459-6964 or 451-6600.
- Nov. 26 Choices '88 at Redeemer College, **Ancaster, Ont.** A day to introduce committed Christian young people to the value of a Chr. university education. To register call (416) 648-2131.
- Nov. 26 Conference sponsored by Salem Chr. Mental Health Association from 8:30 a.m. to 4:00 p.m. at Redeemer College, **Ancaster, Ont.** Of interest to Chr. mental health professionals and pastors. For info. and pre-registration contact Nienke VanDyke at (416) 528-0353.
- Nov. 26 "Music to See" young people concert presented at 2 p.m. in Redeemer College Auditorium, **Ancaster, Ont.** Music for organ, brass and timpani, introduced by Boris Brott. For info. call (416) 648-2131.
- Nov. 26 "The Ambassadors Male Chorus" in concert at 8 p.m. in the Rehoboth CRC, **Bowmanville, Ont.** Sponsored by Knox Durham Christians Schools.
- Nov. 27 Concert by the "Wilfred Laurier Baroque Ensemble" at 8 p.m. in the Christ Lutheran Church, 140 Russell Ave., **St. Catharines, Ont.** No admission, free will offering.
- Nov. 27 "An Evening of Chamber Music" with Patricia Hiemstra, cello, Steven Soldin, violin, and Mary VanderVennen, piano. At 8 p.m., Grace CRC, **Scarborough, Ont.** Music by Mozart, Rachmaninov and Brahms.
- Nov. 28 40th Anniversary Service, 7:30 p.m., Ebenezer CRC, **Jarvis, Ont.**
- Nov. 30 CFFO Annual Convention and Banquet starting at 10 a.m. at the Italian Canadian Club, 135 Ferguson St., **Guelph, Ont.** Main speakers: Dr. James Skillen and Dr. Charles Baldwin. For pre-registration call (519) 837-1620. Deadline: November 25.
- Dec. 3 Bazaar at Calvin Memorial Chr. School, **St. Catharines, Ont.** Doors open at 10 a.m.
- Dec. 3 Concert by the Adoramus-Maranatha Choir (dir. John Hunse) at 8 p.m. in the Grace CRC, **Welland, Ont.**
- Dec. 3 Choir & Organ Concert by Leendert Kooij's OCMA with organist Andre Knevel. At 8 p.m., St. Thomas Anglican Church, **St. Catharines, Ont.** For tickets call (416) 636-9779.
- Dec. 4 Dutch Christmas Carol Service at 8 p.m. in the Immanuel Reformed Church, **Woodstock, Ont.** For info. call (519) 537-6422.
- Dec. 7 Organ recital by John Wm. Vandertuin at 12:15 p.m. in St. Andrew's Presb. Church, **Kitchener, Ont.**
- Dec. 10 Christmas Concert at 7:30 p.m., Dundas St. Centre United Church, **London, Ont.** Featuring organist Andre Knevel and massed choir from Aylmer, Strathroy and London. Free-will offering.
- Dec. 10 Handel's "Messiah" presented by the "Listowel Concert Singers" and the London Sinfonia Orchestra. At 8 p.m., in the Trinity United Church, **Listowel, Ont.** For tickets and info. call (519) 291-3106.
- Dec. 17 Organist Christian Teeuwse, soprano Wendy Humphreys and trumpeter Stuart Laughton in concert at 8 p.m. in Trinity CRC, **St. Catharines, Ont.** Tickets \$6 (adults) and \$5 (seniors/children).
- Dec. 17 Christmas Concert by Leendert Kooij's OCMA with organist Andre Knevel. At 8 p.m., Willowdale United Church, **Willowdale, Ont.** For tickets call (416) 636-9779.
- Dec. 18 Christmas Concert by the Brampton Chr. Choral Society "Praise the Lord" at 8 p.m. in the Second CRC, **Brampton, Ont.**
- Dec. 18 Candelight Christmas Service with "The Ambassadors" at 7 p.m., First CRC, **Hamilton, Ont.**
- Dec. 21 Christmas Concert by Leendert Kooij's OCMA with organist Andre Knevel. At 8 p.m., Rehoboth CRC, **Bowmanville, Ont.** For tickets call (416) 636-9779.
- Dec. 27-30 Sixth Annual Young Adult Challenge Conference will be held in Vancouver, B.C. Sponsored by Young Calvinist Federation.

### Advertising deadlines

Dated	Mailed	2-column ads	Classified deadlines
Fri. Dec. 2	Tues. Nov. 29	Wed. Nov. 23-4:30a.m.	Thurs. Nov. 24-4:30a.m.
Fri. Dec. 9	Tues. Dec. 6	Wed. Nov. 30-4:30a.m.	Thurs. Dec. 1-4:30a.m.
Fri. Dec. 16	Tues. Dec. 13	Wed. Dec. 7-4:30a.m.	Thurs. Dec. 8-4:30a.m.

## Dutch Christmas Carol Service

on Sunday, Dec. 4, 1988,  
at Woodstock Immanuel Reformed Church  
170 Clark St. North

For more information call (519) 537-6422



## CAMP KE-MON-OYA STAFF REUNION

May 3, 1989

Grace CRC, Scarborough, 4 to 8 p.m.  
For more information call Gwendolyn Dekker at  
(416) 466-6304 (evenings)

Tell others — spread the word!

## Call for Students Classis Chatham

Any student from Classis Chatham who is studying for full-time ministry in the CRC and is in need of financial assistance for the coming academic year is asked to request application forms from Secretary Nick Overduin, 182 Centre Street, St. Thomas, Ontario, N5R 3A4. The completed application form must be in the Secretary's hands by Feb. 15, 1989, or the application will not be processed. Also, first-time applicants should reserve the evening of March 6, 1989, for an interview with the Student Fund Committee.

## Church news

### Christian Reformed Church

#### Called

— to Holland Marsh, Ont.,  
Rev. Kenneth Ritsema of  
Pembroke, Ont.  
— to Coquitlam, B.C.; to  
Rehoboth, Bowmanville, Ont.;  
to Willowdale, Ont., Rev. Ken  
Baker of Immanuel, Hamilton,  
Ont.

#### Classis Meetings

Classis Niagara will meet in regular session on Jan. 18, 1989, at 9 a.m. at Bethany CRC, Fenwick, Ont. Agenda material must reach the stated clerk by Dec. 7, 1988. Gerrit Veeneman, S.C.

Classis Hamilton will meet in regular session on Jan. 18, 1989, at Mount Hamilton CRC. All agenda material must reach the stated clerk by Dec. 7, 1988. Richard Stienstra, S.C.

#### Pasma admitted to ministry

In a special session on Nov. 3, Classis Niagara, with the concurrence of synodical deputies, admitted candidate John Pasma to the Ministry of the Word and Sacraments of the Christian Reformed Church. Classis asks God's blessing on John, his wife and family as they begin their ministry at Rehoboth, Niagara Falls, Ont.

### Canadian Reformed Churches

#### Accepted

— to Orangeville, Ont., Rev.  
W. Den Hollander of Winnipeg.



## Dutch

### Blijde galmen in de Roy Thomson Hall



OCMA koor en koper-kintet, Roy Thomson Hall.



Mannenkoor "Jubilate" uit Katwijk, Nederland.

#### Stan de Jong

TORONTO, Ont. — Dit keer geen jubileum concert (zoals in 1986) van het door Leendert Kooij opgerichte "Ontario Christian Music Assembly" (OCMA) in de prachtige zaal van Roy Thomson Hall. Het werd gewoon aangekondigd als een "Christian Festival Concert" en ver voor de dag van de uitvoering (28 oktober) was de zaal totaal uitverkocht. Men moet dit niet te licht opvatten: er is namelijk plaats voor zo'n

2800 mensen in RTH! En het publiek komt van heinde en ver. Een OCMA concert is altijd gezellig. Familieleden en bekenden ontmoeten elkaar en in de pauze (je kunt dan koffie krijgen, in een glaasje notabene) is het een geroezemoes van jewelste.

"Prijst den Heer met blijde galmen." Ja, dat is kenmerkend voor zo'n avond, ook al duurde het programma maar eventjes drie en een half uur. Het grijpt je aan om met zo'n massa mensen, plus twee

grote koren, orkest en orgel samen "Praise to the Lord, the Almighty, the King of Creation" te zingen.

Vanuit Nederland kwamen de hier welbekende alt Reinata Heemskerk, de organist/dirigent Sander van Marion met zijn Katwijkse Mannenkoor "Jubilate," en een nieuwe ster, de virtuoos pianist Jan Veenje.

De langharige, energieke Veenje (begeleider van "Jubilate") maakte, denk ik, wel grote indruk. Deze jonge

man is Europees kampioen en bereikte de tweede plaats gedurende het wereldkampioenschap muziek improvisatie. Het was jammer dat Jan zelf niet optrad als solist. Wel konden we genieten van zijn briljante begeleiding van Reinata Heemskerk en van "Jubilate."

De in-het-wit-gestoken van Marion en zijn keurig gekleed mannenkoor (ik telde 110 leden) brachten voortreffelijke muziek, vooral de rendities van een aantal door Sander

bewerkte "negro spirituals."

Reinata Heemskerk getuigt van haar geloof met haar prachtige altstem. Deze ook in Nederland-geliefde zangeres wordt erg gewaardeerd, alhoewel ik vermoedde dat ze deze avond te kampen had met een keelaandoening, wat voor een solist altijd een zekere angst teweeg moet brengen.

Ken Haslam, met zijn sonore CBC stem, kondigde de nummers aan. De man spreekt vloeiend Nederlands; hij heeft dan ook een Nederlandse vrouw.

André Knevel (OCMA begeleider) en Sander van Marion, elkaar afwisselend achter de piano en het machtige RTH orgel, speelden een schitterende improvisatie op een Sibelius melodie uit "Finlandia."

Leendert Kooij met z'n koor, koper-kintet en orgel bereikten wel hun hoogtepunt gedurende "Thanks Be To God" van het oratorium "Elia" van Mendelssohn.

## Persoverzicht

Carl D. Tuyl



van de zwaartekracht, zodat het er op neerkomt, dat we allemaal wat dieper in de beurs zullen moeten tasten.

★★★★

In de laatste weken van de campagne verschoof onder het kiesgerechtigde publiek de nadruk naar de vraag van vertrouwenswaardigheid. Wie kun je vertrouwen? En het bleek dat de man die eerder als meest betrouwbaar werd beschouwd — Edele Eduard — toch terzijde werd geschoven. Ra, ra, hoe kan dat?

★★★★

Het was een onsmakelijke, onduidelijke en eenzijdige campagne. Er werden termen en woorden rondgegooid, die in de Kamer niet geoorloofd zijn en waarmee onze nationale leiders zich nu niet bepaald in een gunstig daglicht stelden. Ik ben blij dat het over is.

★★★★

Afval is voor vele gemeenteraden in ons land een groot probleem. Waar laat je dat spul? De helft van ons

afval is verpakking en verpakking van voedsel en andere produkten is een niet onbelangrijke faktor in kostenbepaling van onze consumptie. De gemeenteraad van Peterborough in Ontario wil de verkoop van weggoi-luiers gaan verbieden. Geen halve maatregelen daar.

★★★★

Canada herdacht haar doden. Herdenken is meer dan memoreren. Herdenken is opnieuw denken. Het woord duidt op verdieping en vernieuwing in denken. We moeten onze oorlogen staken. Bloed klaagt tot God. Ook onze bloedloze maar toch wrede oorlogen in keukens, woonkamers, slaapkamers en kerkeraadskamers moeten gestaakt worden. Oorlog in welke vorm dan ook is duivelswerk.

★★★★

En hier is een vraag die bij mij opkwam in de laatste weken: nu onze regering besloten heeft onze landgenoten van Japanse afkomst te vergoeden voor wat hen werd aangedaan in de oorlogsjaren, is het ook niet eens tijd dat de Japanse regering zich bezint op mogelijkheden om de wredeheden, begaan in Japanse concentratiekampen, te erkennen en althans voor zover dat kan met financiële tegemoetkomingen tenminste iets te verzachten?

★★★★

Er was onrust in Brazilië, niet in het minst over de op hol geslagen inflatie in dat land. Het waren vooral werkers in de metaalindustrie die tot stakingen overgingen en demonstreerden in de straten

van Rio De Janeiro. En over metaalindustrie gesproken: de Nederlandse metaalindustrie voorziet een groot tekort aan beroepsbekwame arbeiders en begint weer te pleiten voor uitstelling van het pensioengenoet.

★★★★

De Palestijnse Bevrijdings-organisatie vergaderde in Algiers, waar erkenning van de staat Israël ter sprake kwam. Het was een vredeswolkje met de grootte van een mans hand.

★★★★

En om u allen terwille te zijn in het zoeken naar Sinterklaasgeschenken voor familie in Nederland, volgt hier een getrouwe weergave van een advertentie van de firma Oostra in Noordwolde: Inklapbare fietspompen 7.50, Grote fietspomp (op plank) 13.95, Fietsoverschoenen (voor de regen) 4.00, en O.O. wielreflectie (de bekende dunne draad) 15.00.

★★★★

Het is een lijst die een mens tot begeren zou kunnen brengen, nietwaar. Wie heeft er niet diep in het hart een onstuimige, onweerstaanbare lust voor fietsoverschoenen (voor de regen). Ik zal wel weer een das krijgen, en de fietsoverschoenen (voor de regen) zullen wel een onvervuld droombeeld van mijn leven blijven. En ik zou ook wel 's willen weten hoe dat zit met die wielreflectie met de bekende dunne draad. Een mens blijft tenslotte nieuwsgierig nietwaar?

Carl D. Tuyl is predikant van de First Christian Reformed Church in Kingston, Ont.

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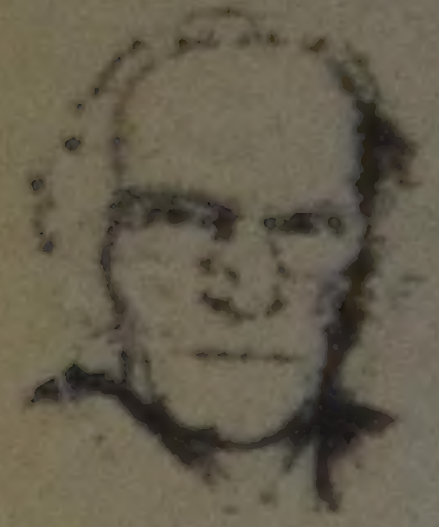
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## Pensive Dutchie

Syrt Wolters

# Hoe vond je kerkelijk Nederland?

### Syrt Wolters

In m'n vorig stukje schreef ik over hoe het in Holland was. 'k Heb nogal hoog opgegeven over veel wat in Nederland te waarden valt. Dingen waar de Nederlanders met recht trots op mogen zijn. Prachtige wegen; een uitstekend spoorweg systeem; mooie gezellige huizen en op technisch terrein zijn de Deltawerken weergaloos. Er werd geklaagd over werkloosheid, maar niemand schijnt zich daar ernstige zorgen over te maken. Veel mensen schijnen nogal op grote voet te leven. Ik besloot mijn stukje met de belofte, dat ik ook mijn visie zou geven over het geestelijk klimaat in Nederland.

Nu is het natuurlijk onmogelijk om een weloverwogen oordeel te geven over het kerkelijk of geestelijk leven in Nederland, als je er maar drie weken geweest bent en dan ook nog maar in een beperkt aantal plaatsen. Dus kan mijn oordeel niet beschouwd worden als een studie van het kerkelijk leven in Nederland. Daarvoor had ik er veel langer moeten blijven en inplaats van familiebezoek me moeten concentreren op een onderzoek naar die kant van het leven in Nederland.

Om te beginnen moet ik zeggen dat van de zes preken die we gehoord hebben, er vijf waren waar we echt van genoten hebben. Alle vijf waren goede voorbeelden van "opening der Schriften." Een er van was van een vrouwelijke predikant. Persoonlijk moest ik er wel wat aan wennen om onder het gehoor te zitten van een vrouwelijke dienaar des Woords. Ik ga er nu niet op in in hoeverre dit zijn oorzaak vindt in m'n culturele vorming of in m'n persoonlijke mening omtrent de zaak van 'de vrouw in het ambt'. Daar heb ik eerder al eens over geschreven. Wat ik niet erg mooi vond van de preken was dat ze, naar mijn smaak, veel te ge-affecteerd voorgedragen werden; ik vond

het niet natuurlijk meer. Daar kon ik in die drie weken echt niet aan wennen. In feite hinderde het me. 'k Had graag de prediker toe willen roepen: "Waarom spreek je niet gewoon?" Maar ja, wie doet dat nou?

Hoe goed de preken echter ook mogen wezen, het komt er op aan hoe de "boodschap" beleefd wordt! En dat merk je in die enkele kerkdiensten niet. Daarvoor moet je met de mensen die die preken horen, praten. Daarvoor hebben we wel gelegenheid gehad, maar ook weer niet op zo'n grote schaal, dat ons oordeel moet beschouwd worden als algemeen voor Nederland.

Het trof ons al vrij gauw, dat samenwonen van paren vóór het huwelijk, ook in Gereformeerde kringen, zo ingedrongen is, dat men er over praat alsof het normaal is. De sterkste afkeuring die we gehoord hebben ging niet verder dan: Ja, wij denken er natuurlijk anders over, maar tegenwoordig denkt men over die dingen anders dan toen wij jong waren! Dat werd gezegd niet door mensen die kerkelijk aan de zelfkant leven, maar door mensen die beschouwd worden als de steunpilaren van de gemeente!

In een gezin (familie) vroegen we waar de oudste zoon was. O, die woont met z'n meisje op een flat. Men merkte dat we enigszins verbaasd waren en ons werd meegedeeld, dat ze het ook niet zo daverend vonden, want ze kenden elkaar nog maar een maand! Als ze elkaar nu voor een langere tijd gekend hadden was het nog daar aan toe, maar dit was wel wat erg vlug! We hebben gezweigen, want we hadden er niet van terug.

In een ander gezin (vrienden) kwam het in de spraak te pas dat Canada toch wel een stuk achter was bij Nederland. Waarom? Nou, ze hadden een getrouwde broer in Canada, die een dochter hadden die ongetrouwd zwanger was

geworden! Moet je toch nagaan: daar kun je toch wel wat aan doen! Zijn ze daar in Canada dan zo achterlijk? Het standpunt van de Gereformeerde kerken ten opzichte van de homoseksuelen wordt heel gewoon geaccepteerd als een moderne wijziging van ethische waarden. Daarom komen echtscheidingen ook steeds meer voor, ook in zgn. orthodoxe kringen. Het denken, ook in kerkelijke kringen, wordt meer en meer beïnvloed door het seculaire humanistische denken.

Toch konden we het niet helpen om bezorgd te worden

over ons kerkelijk leven. Zien we in onze kringen niet dezelfde symptomen; ik vrees dat het alleen maar een kwestie van tijd is, maar dat we hier in Canada dezelfde kant op gaan. We hoeven ons heus niet te verbeelden dat we immuun zijn voor de invloed van het humanisme. In ons denken en onze gedragingen van elke dag leggen we ook de maatstaf aan van het humanisme. Op politiek terrein bijna met huid en haar; evenzo op sociaal terrein. Op onderwijsgebied ben ik geneigd te geloven dat we steviger staan dan in Nederland, maar misschien komt dat wel omdat meer en

meer Canadese Christenen de waarde van Christelijk onderwijs gaan inzien. Het sterkste element in onze Christelijke schoolverenigingen is niet overal het Christian Reformed deel, maar andere Christenen, voor wie de Christelijke school een ontdekking is.

Als God het niet verhoedt en wij in onze levenspraktijken niet een radicale breuk maken met het seculaire humanisme, dan gaan wij dezelfde kant op als Nederland en andere Europese Christelijke landen.

*Syrt Wolters, part-time kapper, part-time gepensioneerd, woont in Victoria, B.C.*



### Paardenreddingboot uit dienst

AMELAND — De paardenreddingboot Ameland is onder het oog van honderden belangstellenden uit de dienst genomen en zal alleen nog gebruikt worden als toeristische attractie. Daarmee kwam een einde aan de 160 jaar oude traditie bij Hollum. Sinds de oprichting van het station in 1826 is de boot meer dan 270 keer door paarden naar zee gebracht en werden ruim 600 varenslieden gered.

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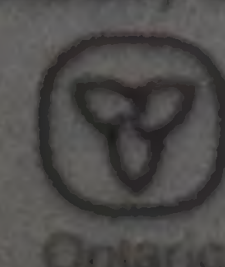
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## Books

Robert VanderVennen, book review editor

### Family life

## Help for the harried mother

*The Mother's Book — Practical Ideas for Parenting, by Lenora Andres and Pat Van Nes, illustrated by Ruth Wiens Block. Winnipeg: Kindred Press, 1988. Paperback, 218 pages, \$19.95. Reviewed by Doro J. Bakker, Orangeville, Ontario.*

This book grew out of Pat Van Nes' and Lenore Andres' personal parenting experiences. Both parents of preschool children, each struggled to help their children grow to be happy, responsible and independent individuals. Their noble pursuits often dissolved in frustration. What they longed for was a ready reference of practical tips to help them deal creatively with their preschoolers. *The Mother's Book* is a collection of ideas, advice and practical information to help parents in the day to day process of being with their children. It focuses on the practical side of child care, leaving the theory up to the many superb books already written in that area.

*The Mother's Book* begins with helping you prepare for the arrival of the new baby and gives tips on how to care for the

baby who comes to your arms. Developmental charts are provided as guidelines of typical development as well as recipes for snacks and nutritional dinners to entice even the most finicky of eaters. There are suggestions for outings, and numerous ideas for games and activities. Tried and true crafts, poetry and music are also provided to help you deal with any occasion.

A special section entitled "Celebrations" gives numerous hints for celebrating Christmas, Easter, Birthdays, and a host of other fun days as truly joyous occasions. Both being Christian parents, Andres and Van Nes have struggled to make and maintain family worship as a meaningful priority in family life. A helpful section gives some ideas for assisting parents exert a lasting influence upon the spiritual development of their children.

The authors have relied heavily on personal anecdotes from their own family life. This has resulted in a highly readable, sometimes entertaining and always believable book.

Don't be daunted by the sheer volume of "good things

to do with my child" in this book. You'll probably find you've already tried several of them. Instead, keep this book in a handy place. When you have a minute, grab your highlighter, put your feet up, and mark the activities that you would like to try.

The book is well laid out, with bold headings and subheadings focusing our attention on specific subjects. The book lacks an index which might have been useful for a quick reference for a specific item. The table of contents, however, is detailed and useful.

In the days when most mothers stayed home to look after the children while father earned the supper, tips on child rearing were passed over the back fence. If you didn't know what to do with inquisitive three-year-old Joshua on the fourth rainy day or how to calm four-week-old Melissa as she cried and cried, surely your neighbour did. *The Mother's Book* fills in for many of those times when there is no backyard fence.

Oh, and don't be hoodwinked by the title. *The Mother's Book* is a gold mine for fathers too!



## Friends of God

Wayne Brouwer

## The Bible (I)

"They devoted themselves to the apostles' teaching ...." (Acts 2:42)

The French philosopher Voltaire (1694-1778) spent the last years of his life in Geneva, Switzerland, writing books and commenting on many subjects. During one discussion on religion and science, he is supposed to have taken a Bible in his hand, saying, "In 100 years this book will be forgotten, eliminated!"

Exactly 100 years later, to the day, Voltaire's house was made the headquarters for the Geneva Bible Society, and the Word of God was distributed from his home!

It is no startling thing to say that the Bible is a unique book. It has been translated into more languages than any other writing in the world. From the time of the Apostles until 1450, it appeared in 33 languages, averaging a new tongue every 40 years. In the next 400 years, 71 new translations were added. By the mid-1950s, new translations of the Bible were coming out at an average of one every three weeks.

In Brussels, Belgium, a "converted" vending machine no longer dispenses candy and cigarettes. It has been filled with small Bibles and testaments, and for a few coins, several hundred people a month receive its wares.

A copy of the Bible is lying on the moon, the only book to be left behind as a record of humanity's presence there.

In Chicago, you can get a free ride in Milton Bronstein's taxi if you are able to answer one of his Bible knowledge questions.

### Miraculous power?

What is it that makes the Bible so unique, so widely translated, so broadly distributed and used? Among the many great writings in the world, what makes it stand out?

Some say it is the miraculous power of God contained in its pages. Stories have come from World War II about soldiers saved from death by the little New Testaments they carried in their vest pockets. Enemy bullets were stopped by the Word of God!

Similarly, some time ago *Christianity Today* reported the tale of a security guard named Louie Hairston. It seems a would-be thief came to him with a knife, but managed only to cut through the cover of his pocket New Testament. His heart was spared by the writings of the Apostles!

Many claim the Bible is special because of its moral or ethical content. Novelist Charles Dickens called the New Testament "the very best book that ever was or ever will be known in the world."

William Lyon Phelps, a Professor for many years at Yale University, said, "A knowledge of the Bible without a college course is more valuable than a college course without a Bible."

Mahatma Gandhi was a practising Hindu, but he read the Sermon on the Mount every day of his life, and tried to live by the principle Jesus' laid down in his teachings.

Newspaper publisher Horace Greeley gave this testimony: "It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom."

Once I saw a sticker on the cover of a Bible that said it strikingly: **WARNING — This Book is habit-forming. Regular use causes loss of anxiety, decreased appetite for lying, cheating, stealing, hating. SYMPTOMS — Increased sensations of love, peace, joy, compassion.**

For others, the Bible is special because it symbolizes a religious heritage received from the past. I'll never forget the summer I was on SWIM (Summer Workshop In Ministries), and had a conversation with young parents about the Christian faith. The wife went to a closet and brought back a large cardboard box. Carefully opening it, she took out a parcel wrapped in tissue paper. With tenderness, the folds were laid back, and there it was! A beautifully embossed family Bible! They had received it from parents as a wedding present, and treasured it like any other precious heirloom.

What is the Bible for you? Let's think more about that next week.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

### Church

## Church unity that honours diversity

*Unity through Diversity, by Oscar Cullmann, trans. by Eugene Boring. Philadelphia: Fortress Press, 1988. Paperback, 109 pages, \$9.75. Reviewed by Adrian Helleman, Christian Reformed minister and doctoral student at the Toronto School of Theology.*

Ecumenism is not a popular subject in our churches. In part this is due to our distorted conception of ecumenism which has been fostered by some ecumenical enthusiasts who totally disregard existing differences and argue for the merger of all churches.

In this new book, written in German in 1986 and now translated, Oscar Cullmann emphatically rejects this kind of enforced conformity. He proposes, instead, a "true ecumenism" and uses the New Testament as the criterion for deciding between "true" and "false."

Cullmann, a noted Protestant biblical scholar who teaches in France and Switzerland, was known already in his early years for his irenic spirit and his inherent fairness to those of other traditions. For this reason he is listened to attentively by many. He deserves our attention also. Cullmann begins by

affirming that the creation of unity belongs to the essential nature of the Holy Spirit, but that the Spirit also creates diversity. Using I Corinthians 12:4-31 he argues that the Spirit creates unity not only in spite of diversity but precisely through it, hence the title of the book. He applies Paul's image of the body with different members not only to individuals but to various churches. These churches possess different charisms or spiritual gifts. However, these riches must be safeguarded.

Cullmann has no desire to stifle ecumenical zeal nor foster cheap ecumenism. Instead, in his own words he explains, "What I propose is a real community of completely independent churches that remain Catholic, Protestant and Orthodox, that preserve their spiritual gifts, not for the purpose of excluding each other, but for the purpose of forming a community of all those churches that call on the name of our Lord Jesus Christ."

In the next chapter when he discusses the actualization of unity through diversity he rejects the possibility of a limited acknowledgement of the Roman pope by non-Catholic churches so as to form a superstructure for this

community of separated churches. This possibility, which is endorsed in many ecumenical dialogues, fails because of the Catholic claim that this office is a law which is of divine origin. Protestants, of course, deny this claim, as Cullmann had already established in his work on Peter. Instead he proposes a council similar to the World Council of Churches, yet also different. Our suspicions regarding the WCC should not blind us to the possibilities inherent in the conciliar structure which he proposes.

This book is a gem. Although we may disagree with some of his conclusions, Cullmann must be commended for his convictions that though homogenization is contrary to the diversifying work of the Holy Spirit, unity is nevertheless willed by God that love and truth belong together. Cullmann teaches us not only about the importance of ecumenism but also how the riches of our tradition can be retained. He reminds us as well that in our concern for truth we must not forget to love our brothers and sisters in the Lord. There is food for thought here for all of us. I suggest that every pastor and church librarian purchase a copy as soon as possible.